A FOUR POINT PROGRAM

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OF RELIGION

1. Every Methodist woman a member of the Woman's Society of Christian Service, which membership includes the Wesleyan Service Guild.
2. Every Methodist woman studying, giving, building and praying for a world Christian community.
3. One thousand new missionaries, deaconesses and other full-time Christian workers to help meet the needs of the world.
4. For the first year, increased giving of 33⅓ per cent to the work of the Woman's Division of Christian Service for appropriations.

the Methodist Woman

OCTOBER 1948
ADVANCE ISSUE

THE Methodist Woman

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Woman's Division of Christian Service

Board of Missions and Church Extension

of

The Methodist Church

BETTIE S. BRITTINGHAM, Editor

MRS. E. LE ROY STIFFLER, Circulation Manager

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OUR WRITERS

The articles in this issue have been prepared by the chairmen of committees of the Foreign Missions Conference of North America, the Executive Secretaries of the Department of Work in Foreign Fields and the Executive Secretaries of the Department of Work in the Home Field and of Christian Social Relations and Local Church Activities. Mrs. Eugene Reil is secretary of Missionary Personnel of the North Central Jurisdiction; Harry C. Spencer is the executive of the Department of Visual Aids of the Division of Education and Cultivation, Board of Missions and Church Extension; G. Eugene Durham is the director of Methodist Student Foundation of Northwestern University; and Mrs. Elizabeth Bradley is the managing editor of *Woman's Press*, magazine of the Young Women's Christian Association.

ASK YOURSELF

1. Name the four points of emphasis in the Advance program of the Woman's Society.

2. As an officer of the society, where do you fit into this Advance? As a member of the society, how can you help?

3. What is the watchword for the new quadrennium?

4. Name some point of advance in Africa, Southeast Asia, China, Europe, India and Pakistan, Latin America, Korea, and Japan which was of special interest to you.

5. Name some needs for advance in Educational Institutions, Urban Work, Rural Work, Social Work, Medical Work, and Deaconess Work of special interest to you.

6. Name some needs for advance in Personnel and in Christian Social Relations?

7. What are the projects for the Week of Prayer and Self-Denial? How can giving to these projects be an outgrowth of our mission study this year?

8. One million new members this quadrennium, explain.

9. How influential are women in the U. S. A.?

10. What is the date and place of meeting of the regional conference for the Foreign Missions Advance nearest you?

The Methodist Woman, $1.00 per year

World Outlook . . . . . 1.50 per year

The Methodist Woman and World Outlook . . . 2.30 per year

THE QUADRENNIAL ADVANCE OF THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE

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OF RELIGION

A FOUR-POINT PROGRAM

★ ★ ★

1. **Every Methodist woman a member of the Woman's Society of Christian Service, which membership includes the Wesleyan Service Guild.**
2. **Every Methodist woman studying, giving, building, and praying for a world Christian community.**
3. **One thousand new missionaries, deaconesses, and other full-time Christian workers to help meet the needs of the world.**
4. **For the first year, increased giving of 33-1/3 per cent to the work of the Woman's Division of Christian Service for appropriations.**

★ ★ ★

To interpret and make concrete the four objectives, these are the suggested ways of *Advance:*

1. *Every Methodist woman a member of the Woman's Society of Christian Service, which membership includes the Wesleyan Service Guild.*

An increase during the quadrennium of 1,000,000 members in the Woman's Society of Christian Service, which membership includes the Wesleyan Service Guild. This means an increase of 250,000 each year. If every member wins one member we shall reach the goal.

2. *Every Methodist woman studying, giving, building, and praying for a world Christian community.*

This goal may be interpreted to include the following emphases: regular programs and studies in every local Woman's Society and Wesleyan Service Guild on the imperative needs and crucial opportunities in the world today; every local Woman's Society and Wesleyan Service Guild working to build Christian community relations at home and around the world; a 33-1/3 per cent annual increase in subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK; adequate leadership for the missionary education of children, youth, and students; undergirding the total program with plans for spiritual growth in personal religious living and disciplines that find expression through increased service and giving to meet today's responsibilities and opportunities.

3. *One thousand new missionaries, deaconesses, and other full-time Christian workers to help meet the needs of the world.*

Recruiting an average of ten new missionaries and deaconesses in each conference during the quadrennium will meet the objective.

4. *For the first year, increased giving of 33-1/3 per cent to the work of the Woman's Division of Christian Service for appropriations.*

An increase in giving during the first year of the quadrennium of 33-1/3 per cent, or a million and a half dollars, for the appropriations of the Woman's Division of Christian Service. If every member increases by one-third her giving to missions through the channels of the Woman's Division, we shall reach the first year's goal by the end of the year, May 31, 1949.

Other ways to *Advance:*

Sacrificial Week of Prayer and Self-Denial offering quadrupled this quadrennium.

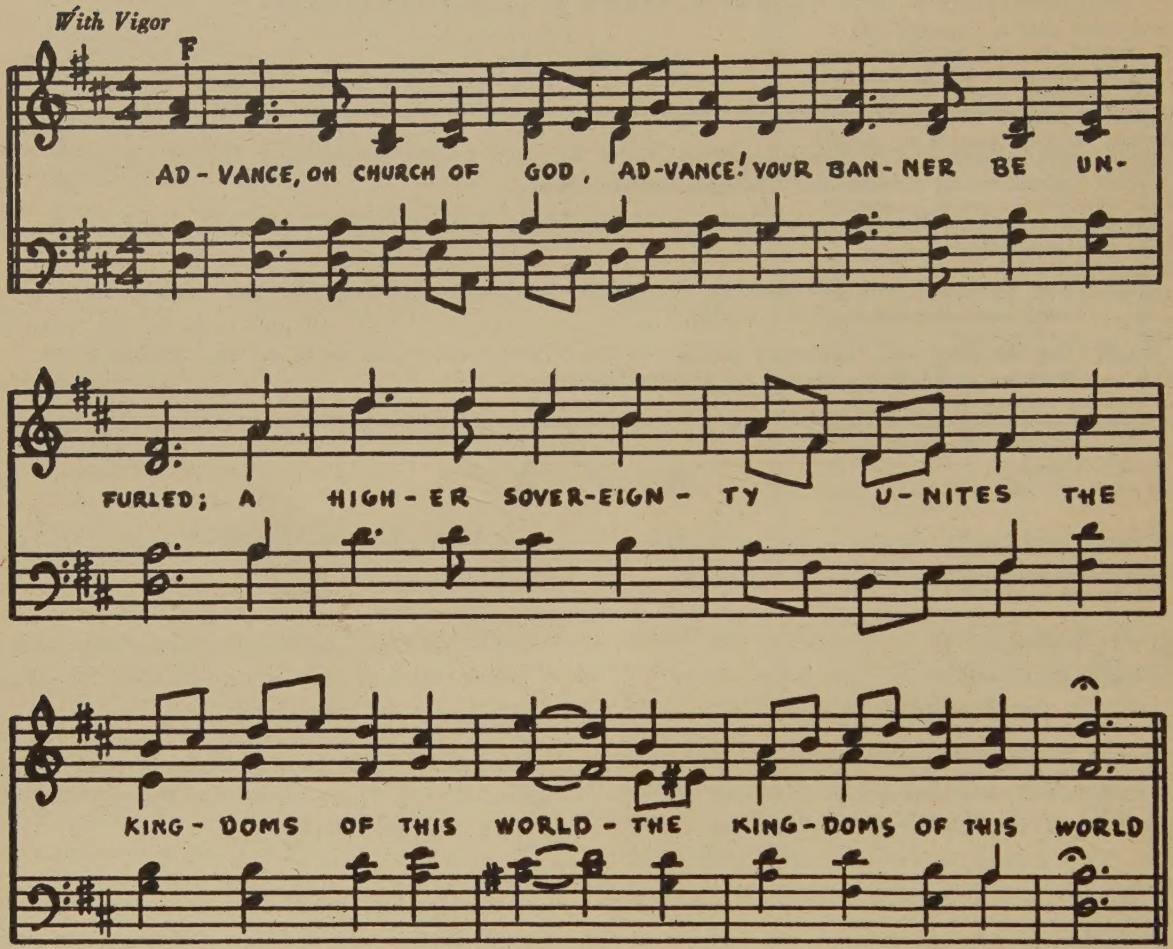
Emphasis on large gifts and supplementary gifts.

Cash for Supply Work given for home and foreign missions by *every* society.

Advance, Oh Church of God

GARLAND EVANS HOPKINS

R. DEANE SHURE


With Vigor
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AD - VANCE, OH CHURCH OF GOD, AD-VANCE! YOUR BAN - NER BE UN-
FURLED; A HIGH - ER SOVER-EIGN - TY U - NITES THE
KING - DOMS OF THIS WORLD - THE KING - DOMS OF THIS WORLD

I

Advance, oh Church of God, advance!
Your banner be unfurled;
A higher sovereignty unites
The Kingdoms of this world.

II

Advance, oh Church of God, advance!
One World can never be
Until mankind, in search for truth,
Learns only love sets free.

III

Advance, oh Church of God, advance!
We dare not longer wait
To share our Christ with all the world.
It is already late!

IV

The times in which our lives are lived
Are as a chastening rod.
The world, confused and changing, calls;
Advance, oh Church of God!

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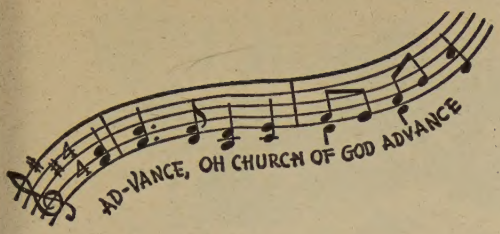
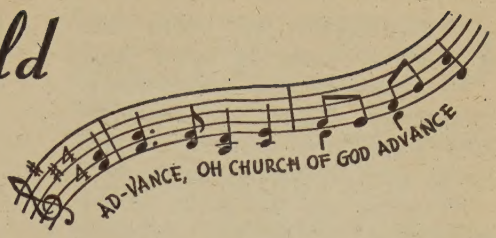


One World in Christ

OUR WORLD is seeking desperately to find short cuts to peace and security, urged on by panic-stricken scientists who have developed techniques of destruction which threaten to overwhelm all present social controls.

We of the church are convinced that the secret of permanent peace is ONE WORLD IN CHRIST—a world united through a common faith in God through Christ and so thoroughly "in Christ" that his commandment to love one another is fulfilled in all human relationships.

We believe that the permanent structure of world peace can be built only upon that foundation of world-wide spiritual unity, which can resolve the world's conflict of economic and security interests in the spirit of good will. We join all men and women of good will in fervent prayer and hope for the success of the present effort of the nations to build an emergency coffer-dam of international understanding and co-operation upon any basis that will hold back the floods of strife and give another chance to lay that permanent foundation.

It is the world mission of the Christian Church to make disciples of all nations and peoples, thus achieving that world-wide unity in Christ. This mission includes every effort in the United States to make our home country really Christian in personal life and in national policy, whether those efforts are labeled home missions or something else. Efforts to make disciples of other peoples outside our national boundaries are distinguished geographically as "foreign" missions, but functionally are no different in kind or quality from similar efforts at home.

Denominational groups constituent to the Home Missions Council and the Foreign Missions Conference of North America have been making an intensive study and plans for an advance program in home and foreign missions. These plans were in the minds of the General Conference of The Methodist Church when it met in Boston and outlined this plan for advance:

Preamble

"The peoples of the world rise from the ruins of war, hungry and hopeless, confused and disillusioned, but deeper than the hatred alive in many hearts is the desire for love and fellowship, for peace and understanding. The church must hear its Master speak, 'Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me. . . . . If thine enemy hunger, feed him.'

"The yearning of the common man for life abundant is bound to the conviction that only ignorance and selfishness stand between him and the realization of his dream. Man is ready scientifically to solve the problems of producing enough of food, clothing, and housing to meet his physical needs; but man is not ready spiritually to solve the problems of living together, of establishing justice and brotherhood, and thereby to meet the needs of his soul. We must hear our Lord, 'Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you. I come that ye might have life and that ye might have it more abundantly. Ye cannot serve God and Mammon.'

"Whether we take up arms and nation march against nation in war, or take up tools and the workers of the world labor in peace; whether we acquiesce in inequality, deepen class consciousness and drift into class war, or use intelligence to create equal opportunity and discover the larger unity that lies in brotherhood; whether we continue to discriminate against our fellow man, or build a society in which a man's opportunity to earn his living is based upon his character and his capacity and not upon his color, will be determined at last by the faith to which we give our minds and hearts. And he taught his disciples to pray, 'Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven.'

" 'Follow me,' he said. In an hour when materialistic ideologies struggle for the soul of man, the church must win his heart and save his soul. We have heard his command, 'Go ye.' We march forward for Christ and his church, in the knowledge that life is found by losing it. Thus, in the full gift of self, both we and the church shall come alive to serve and to save.

"The Crusade for Christ was the response of the people called Methodists to the leading of the Holy Spirit in an hour of unprecedented crisis and unparalleled need. From the beginning, the Crusade was blessed of God because it came from God. This we devoutly believe. We have sought again to discover God's will for us.

The Plan

"We bring to you a Quadrennial Plan for your consideration and in response to numerous memorials; and recommend that it be called For Christ and His Church.

"The plan has two highly significant objectives:

"1. A Teaching and Preaching Endeavor in which Methodists may achieve a deeper understanding of and commitment to Our Faith, Our Church, Our Ministry, and Our Mission. *(Continued on page 48)*

CHRISTIANITY has been the great force to open, stir, arouse Africa. Africa now is thoroughly opened, and considerably stirred and aroused. Other forces now are also powerful.

They can use and profit by the hopes and visions, the education and the know-how, the lift and urge which have been largely developed by the Christian religion and its broad beginnings of education of head and hand and heart.

Some of these other forces are far from Christian, are even in open conflict with Christianity. So again we see, this time in Africa, that Christianity has either done too much, or it has not done enough.

More Christianity

History testifies that true Christianity can never do too much but that frequently, in its 2,000 years, it has not done enough. That is so in Africa. It has begun, and done well—better than any other power at work in Africa. But it has not done enough.

It has stirred more hearts and lifted more hopes than any other force in Africa. It has probably also fulfilled more of its promises than any other element in the life of the past three or four generations.

But here is a stubborn fact: enough individual foreign Christians and the presumably Christian society from the West have failed to such degree to fulfill Christianity's promises as to add heavily to the confusion, frustration, and bitterness which currently grips much of Africa. From nearly every part of Africa come such reports.

The Battle of Ideas

For Christianity preached but not practiced means fission, human fission, the most dangerous thing in the world. Christianity preached and practiced is the most powerful cohesive known among men. We speak today of the battle of ideologies. Africa is being inwardly torn in that battle, as is the rest of the world. The Christian Church has a grave double responsibility in having helped to involve Africans, and many other peoples, in that battle.

First, it has introduced Christianity among them, with all its beauty, ideals, and promise—the fairest vista man has seen. Second, Christians' failures to practice and live Christianity to the full have armed the Godless ideologies of our day with pirated ideals of which they blatantly promise immediate, certain and exclusive fulfillment. Those promises are being made to Africans of every group, and are attracting many. But those promises are

Brown Juliette of the Girls Guides' Association of Africa, youth organzation

British Combine

AFRICA ADVANCE PROGRAM

100 New Missionaries

To teach primary and high-school subjects and homemaking.

Doctors, nurses, laboratory technicians.

Social-evangelistic workers for comprehensive, intensive program in rural and urban centers.

Workers in literacy to follow up Dr. Laubach's institutes of the spring of 1948.

Literature workers to write, to translate, to distribute and to discover and train African writers.

Agriculturalists (women are the farmers in most of Africa), nutritionists.

District workers for special work with women and girls.

Religious education workers to create and develop curriculum and programs and to train African workers in religious education.

Centers for Evangelistic, Social, Educational Work

The Woman's Division of Christian Service and the Division of Foreign Missions are together developing a comprehensive center in Elisabethvile, Belgian Congo.

Rural Centers

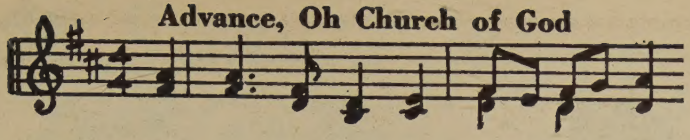
In villages away from mission stations our church has a few centers which are enriching the total life of the community through church services, village schools, dispensaries, health education, and homemaking demonstrations. These need audio-visual educational equipment. A real advance calls for scores of new centers and for mobile units to work from the centers throughout the surrounding districts.

Southern Congo Conference

In the Southern Congo Conference and in Liberia the Woman's Division of Christian Service will strengthen the church program for women and girls by establishing work in stations in which, at the present, only the Divison of Foreign Missions is working.

Co-operative Work

Much work in Africa can be most effectively done in co-operation with other missions from Europe and the U. S. A. Our Advance calls for increasing co-operation, especially in the following projects: Higher Education, Literature, Home and Family, Provincial Councils, Use of Radio.



Africa

By EMORY ROSS

impossible of fulfillment by those thus making them.

It is only Christians who can fully live Christianity and thereby redeem its unique promises to man. Bitter proofs in 2,000 years have shown that no one else can. Secularists can't, Nazis, Fascists, Communists can't; none can but Christians. Africa in the next few years will need more Christians preaching and practicing Christianity about it and in it than ever before if it is not to become a scene and source of bitter world struggle.

The Program of Advance pledges North American Christian co-operation with Christian Africa beyond anything yet accomplished. Its sole aim remains as now: to aid Africans to fulfill in their own transformed lives the promises made in Christ to every man. Its methods will be multiplied.

To begin with: *literacy.* Frank Laubach, supported by the American Board, is spending a year in African literacy, aiding churches, missions, tribal authorities, and governments. He and his aides will have visited a dozen African territories, prepared literacy charts in more than fifty African languages by next July. At least forty-five tons of paper will have made several million pages of the most up-to-date literature for the newly literates. Some $50,000 will have gone directly into literacy work—a mere beginning in the Advance Program's literacy efforts, but hopeful.

Then *education.* Missions have been everywhere the pioneer. But the Advance Program means missions' widened schooling—more in primary, secondary, and technical training; plus a quickened upgrading — high schools, normals, colleges, leading to universities, professional schools, post-graduate studies, research, and its applications. Some governments are moving steadily in this. Some have scarcely begun. Throughout the continent as in many other parts of the world there appears to be a kind of dynamic relationship between Protestant Christianity and the advancement of mass education. Such dynamism Africa needs.

It also needs the cohesion of practiced Christianity in its hundreds of thousands of *rural communities.* Some have such beginnings but most do not. Animism, the traditional and universal control of African society, is losing out. Christianity must win in or Africa may become chaos. The Advance Program demands the spread of Christian rural training and service centers.

Medicine and public health, diet and agriculture, also. Governments now do more than before. But the populations grow, and the demands—physical and intellectual—upon it increase. These can never be even approximately met when food is low, agriculture ineffective, general health poor and medical service unavailable. There can be no secure advance today without increased witness of Christ's healing ministry and of his concern for the whole good of the whole man.

Printing facilities are a bottleneck—so much more literature is demanded for Africa's needs. About ten new or enlarged plants are now developing. The biggest new co-operative Protestant undertaking in Africa south of the Sahara is the union press and distributing center at Leopoldville.

There is especially urgent need for more evangelical and general literature in Portuguese Africa. Co-operative use of $400,000 in Africa in the next five years for the production and use of the right literature would be a strategic use of money. Two-thirds of that would be likely to come back in sales for use again—and again.

Mass evangelism and the spread of Christian living can be strikingly aided by means until now little used: motion pictures, film strips, broadcasting, and records played over village public-address systems. Those methods, in both fixed installations and mobile units, are sufficiently proven by government experiments and mission tryouts to warrant major steps. A co-ordinated program—equipment, stock, production, libraries, distributing centers, transportation, personnel—should have, for Central Africa alone, not less than half a million dollars for the first five years, and probably a minimum of $80,000 a year thereafter. It would

(*Continued on page 49*)

Preparing the soil for planting in the Belgian Congo

British Combine

In our ordinary thinking about "One World" we are accustomed to select certain units for purposes of more definite thinking and action. Generally we think along national lines, as for instance, Europe, Asia, the Americas, or still more definitely, Canada, Mexico, China, or India. Such units are bound together by political ties, but may have diverse characteristics and even different languages within the units.

In any consideration of the great expanse of land and water known as Southeast Asia, one is likely to think there is no basis for discussion of this great area as a unit. A closer study, however, reveals certain factors which make for clearer thinking about these units, especially the size and importance of this area. One also finds parallel lines of development politically, economically, and religiously. There are, in fact, so many common factors in these lands, divided as they are by great expanses of water and by language, as to justify serious consideration by the Christian groups in these countries of ways and means by which they may have free intercourse one with the other. And there would seem to be the possibility of developing certain lines of activity for the benefit of all the Christian communities.

The Christian forces which have been at work in these areas and the Christian churches may find themselves in the next period caught in a position similar to the Allies at the beginning of World War II. Lord Mountbatten said the Allies lost the early battles of the war in this area because of the lack of over-all strategy; they fought a tactical war and thus lost each separate battle. The Christian forces have been working separately, but the new condition which will obtain in these countries as they emerge into nationhood will call for an over-all strategy of the Christian groups to meet the great challenge which will come to them. There is a strong Christian Church in each of these lands, and there is the possibility of this

church's being a great factor in the development of these nations.

The geographical location of these countries is favorable toward a co-ordination of the Christian work. Burma, Indo-China, Siam, Malaya, Indonesia, Sarawak, the Philippines, and the South Sea Islands lie within the same general area of the world and have the same tropical climate. Distances have been largely eliminated by the airplane. These countries are at strategic crossroads of world air travel and are linked up, one with the other, by local air service. The people have taken to the air and are visiting back and forth and are becoming acquainted one with another.

Racially these people, numbering some one hundred and fifty millions, are, with the exception of Chinese immigrants, the Melanesians and the Polynesians of Malayan stock. They have come in contact with successive civilizing changes that have passed over these areas, and thus differ in culture and religion, but the physical type is nearly the same throughout all Malaysia, the common racial background and other common elements in their life. The people as a whole desire to participate in a co-operative study and solution of the problems growing out of their approach to nationhood and their common economic development.

Due to the lack of local communication in the past and the fact that their ties for the most part have been with Western nations, there has been some little contact of the Christian conferences to talk of world problems, but very little opportunity of talking one with another of local problems of the extension of the Kingdom. With the coming of independence for each and all of these lands, the Christian groups will need to share in a study of the new problems which will arise, and there should be provided means for such study

WOMAN'S SOCIETY OF CHRISTIAN SERVICE ADVANCE FOR THE PHILIPPINES AND BURMA

PHILIPPINES

The Protestant church has a great influence upon the Island of the Philippines, but there are still thousands who have not been touched by the Protestant faith. Pioneering in new areas of work and in new fields of service is called for.

Social Service **— Manila is in dire need of a community center which will serve the boys and girls, men and women of the thickly populated section of the city.**

Strengthening Program in Education**—One of the most marked developments in the Philippines since the war has been the number of schools opened. Many of these schools which have been started under Protestant church auspices need the help of the American church.**

Developing a Program for Youth**—Rich opportunities in this field are graphically shown by reports that come from schools and youth conferences.**

New Techniques in Field of Christian Literature **— There are unpresented needs and opportunities for evangelism by the printed word. The war left the Islands stripped of literature, libraries, and most of their presses.**

BURMA

New Missionaries **— The four missionaries of the Woman's Division need others to help them enter into the limitless opportunities for Christian service in Burma today. Rural experts, social workers, teachers, evangelists, and persons experienced in journalism will be welcomed.**

Enlarged Work Budgets**—Soaring prices and general increased cost of living require more funds.**

Rural Medical Center **— Hospitals were destroyed during the war. Health needs are greater.**

New Work **— Union Christian High School; Social Evangelistic Center; Audio-Visual Education Projects.**

Southeast Asia

By J. L. HOOPER

and for their co-operation in various activities.

These Christian groups which have grown up in the sheltered life within each of the countries are large in comparison to other areas in Asia. They have, in fact, the largest aggregation of Christians in any one of the areas of comparable size in Asia. There are 2,000,000 Protestant Christians in Indonesia, some 2,000,000 in the Philippines, counting the Aglipayans who have recently related themselves indirectly with the Episcopal group, and 375,000 in Burma, Malaya, Siam, and Micronesia. This makes a body of about 4,500,000 with a common heritage of Christian faith, conscious of their common lot and eager for interchange of experience and Christian culture.

One cannot say categorically how far this co-operative work could be unified. Once the group decides what they wish to do, there are certain lines of activity that will be possible. These lie largely in the field of planning, and possibly in the field of education. The over-all planning for the area might be undertaken in informal groups. Out of such informal planning, other lines of activities could be developed. These could be as extensive and definite as the groups themselves would decide and make possible. Some of the activities which suggest themselves are in-

Ma Mya Ky of Burma, a lovely Christian woman working for the advance of the church in her native land

formal conferences, which could be started with little machinery and could be made to provide for certain functional types of conferences, such as youth work and theological education. Radio broadcasting might be planned for the whole area, and unified support of a great radio broadcasting station at a place like Singapore could be undertaken at once.

Another line of collaboration would be the interchange of Christian workers. This might be on an exchange basis, or it might be that Christian workers from some of the areas might be transferred to other areas on a permanent basis. A doctor might stay indefinitely with a hospital, or a teacher with a school. The co-operative group might plan for location of the workers of the whole area to meet the needs of the area. They could refuse to be bound by small geographical lines in their planning and send the workers where they are needed and when they are needed.

One line of practical collaboration of the functional type would be education on the university level. Such education has not been adequately met in most of these countries either by the government or by Christian groups. In some of these countries government plans may not permit education to be undertaken by private parties. Yet the church will need such university-trained people for its pastorates, its lower schools, and its hospitals. The enrollment of students in the government schools in each of these countries will be limited because of lack of facilities. There is, therefore, the possibility of selecting a few schools under

(*Continued on page 29*)

Regional Meetings Foreign Missions Conference Advance Program

Date		Eastern	Midwestern	Southern	Pacific Coast
October	19-20	Boston	Detroit	Charlotte	
	21-22	Albany	Chicago	Richmond	
	24-25	Montreal			
	26-27	Rochester	Milwaukee		
	28-29	Harrisburg	Minneapolis	Jackson	
			Winnipeg		
Oct. 31-Nov.	1		Des Moines		
November	1-2	Toronto			
	2-3				Vancouver
	3-4			Birmingham	
	4-5	Washington			Seattle
	5-6			Nashville	
	8-9		Denver	Oklahoma City	Portland
	9-10	Pittsburgh			
	11-12	Cleveland	Lincoln	Dallas	Fresno
	15-16			Houston	
	16-17	Indianapolis	Kansas City		San Francisco
	18-19	Louisville	St. Louis	Atlanta	Los Angeles

CHINA is in violent transition to democracy. This is at once an explanation of the present uncertainty, confusion, and pessimism and a ground of hope for the future.

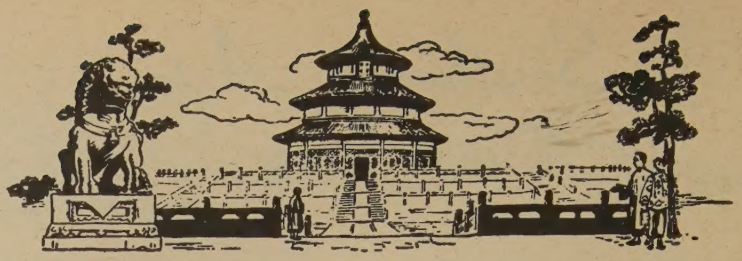
Externally, China has moved into the family of nations as a partner in one world. Internally, the road to democracy is blocked by a reactionary Nationalist Party and a ruthless communism.

Missions in China

Since its establishment in China, the Christian Church has been a progressive force in Chinese society. In 1834, Dr. Peter Parker, the first medical missionary, arrived in China. In 1946 there were 405 hospitals of all kinds in China, three-fourths of which were under Protestant auspices. Serving those hospitals were one-twelfth of all the doctors in the country and a majority of the nurses. A Chinese leader has stated that Christian missions have contributed to the emancipation of women by doing away with footbinding and by pioneering in education for girls and higher education for women. One of the best-known Chinese interpreters of his country to the West has shown how a Christian through his allegiance to Christ is

British Combine

Chinese student taking up her studies again after their interruption by the Japanese



able to translate the ethics of Confucius from a code into life. *The China Critic,* a non-Christian publication, made this statement in the early years of the war, "Christian missions have definitely found their place in the life of the nation by fulfilling great human needs in its hour of travail." So through the years the Christian program has stimulated and encouraged forward-looking movements for spiritual development and political and social well-being.

Challenge of Communism

Today Communism offers the greatest challenge that either China or the Christian Church has had to face. The church proposes to meet this challenge. A careful study is being made of Communism to find out what are its goals and how it is actually proceeding to reach those goals. The unfolding record is a sad one. The church has attempted to carry on in communist areas. Experiences to date have been discouraging, but Christian leaders like H. Y. Chang, editor of *The Christian Farmer,* are urging that with tact, patience, and willingness to pay the price we keep on trying. Representative Christians have also pressed for reform of abuses within the Nationalist government itself.

The Chinese have a proverb for every situation. Here is one for the present: "It is better to light a candle than to curse the darkness." So we are answering Communism with a program of advance which will provide the abundant life in a better way than the communists even promise to do. It aims at fundamental rehabilitation in all areas of life, including that change of heart in the individual which alone can make a new world possible.

Program of Advance

This comprehensive program for the five years ahead must be sketched in bare outline. In *Evangelism,* a three-year movement has been launched to present the claims of Christ upon each church member and to reach out to special groups such as Moslems, soldiers, prisoners, and frontier tribes. Attention will be given to youth in cities and to students in middle schools and colleges. The reports of Kiang Wen Han, secretary of the "Y," show the opportunities with this potentially the most influential group in Chinese society. Last year in Christian middle schools there were 14,000 inquirers and 3,000 baptisms.

ADVANCE PROGRAM FOR CHINA

We are listing below some of the needs which we are including in the Advance Program:

1. **Urgent need for more missionaries.**
2. **Urgent need for more trained nationals.**
3. **Larger amounts for the maintenance of the regular work.**
4. **Audio-visual equipment.**
5. **Automobiles.**
6. **Pianos.**
7. **Buildings.**

In *Education,* emphasis will be put upon the re-establishment of 250 high schools with attention on vocational training and better geographical distribution; and the correlated program of the thirteen Christian colleges which calls for $7,000,000 for rehabilitation, $500,000 per year subsidy, and a total of 260 missionary teachers.

In *Medicine,* emphasis will be put upon a curative program through 250 hospitals, a preventive program of public health such as

China

By ROWLAND CROSS

Helen Disney is carrying on, and a training program in five medical schools and fifty nurses' schools.

In no country have co-operative projects been more successfully carried on than in China. We can only list those not already mentioned. In *Scripture distribution,* three societies from abroad, united in the China Bible House, aim to increase annual production to 300,000 Bibles, 300,000 Testaments, and 3,000,000 Gospels. *The Council of Christian Publishers,* comprising nine publication agencies, will plan a literature program for China designed to meet the needs of all ages and classes and will centralize and consolidate distribution using co-operative Christian bookstores to be established in sixteen cities. *Religious education,* under the competent leadership of Chester Miao, will hold interdenominational Lay and Youth Training Institutes, publish old and new curriculum materials, and promote the religious education fellowship. *Visual aids* work, under direction of Arthur Rinden and in connection with Nanking University, is well started on preparation of film strips and slides, pictures, charts, worship programs, and the promotion of workshops and training institutes. *Radio and broadcasting* will be developed as a technique for evangelism and education in line with the recommendation of the Survey Team which spent three weeks in China. *"Ministering to Rural People"* as worked out by John Reisner and men like Jim Hunter and Hugh Hubbard and their Chinese colleagues provides for (1) ten Christian rural service and training centers like the one in North China; (2) four research centers in home and family life; (3) support of the College of Agriculture and Forestry at Nanking with twenty rural demonstration centers. Closely related to this is the program of home and family life which will attempt to bring the power of Christianity to bear upon disintegrating family life and aim to produce a new pattern with Christ as the Head of the home. The church in rural areas turns from a predominantly individualistic emphasis to a full ministry to the village and the home as units of society.

Methodist relief is helping to supplement the diet of Chinese children

Urban Program

Recognizing the part which cities play in the transfer of cultures and the influence of city upon country, an effort will be made to Christianize the cities of China. This major task will require (1) *the strengthening of city churches* in the hundred cities which have Christian middle schools and hospitals. (The *Church and Alumni Movement* aims to reach the graduates of these institutions and the *Fishermen's Club* enlists laymen for service.) (2) *A co-ordinated plan for reaching all groups in the city.* The Y.M. and Y.W.C.A. are reopening former associations and starting new ones and training personnel to reach the industrial workers. The visit of Helen Keller in 1949 will not only arouse interest in the blind but awaken the church to its responsibility for all unfortunates.

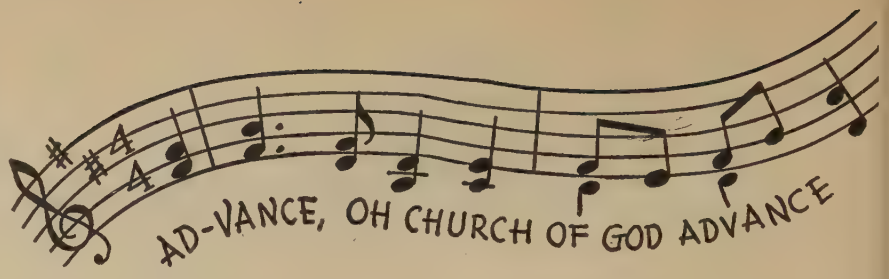
The National Christian Council brings together most of the denominations in these co-operative projects. It also helps the church to be "the conscience of the nation," on questions of religious freedom, moral reform such as opium suppression, rights and duties of citizens, civil rights, and national policy, foreign and domestic.

New Missionaries

In all advance, *personnel* is of paramount importance. The devolution of responsibility upon Chinese leaders, a movement in which

(*Continued on page 46*)

One of Madame Chiang Kai-shek's very special concerns is the Wartime Refugees Association. More than 25,000 children are cared for in camps scattered about in the mountains near Chungking



THOSE who held the belief that the strong members of the underground and resistance movements might quickly step into a leading part in the reconstruction of European life have been disappointed. The devastation of body and heart was beyond computation. The destruction of normal community action, as well as of productive capacity, reached farther into the recesses of civilized behavior than we had fathomed. Dr. J. H. Cockburn, of Geneva, Switzerland, has written, "We can no longer count on a majority of the people of Europe having an interest in or even a knowledge of the Christian faith . . . . the situation is threatening and the outlook grim; for what is at stake is not only the civilization of Europe but in the long run, the civilization of the world. . . . ."

Christians are at least academically agreed that the chief possible key to spiritual reinvigoration is in the hands of the churches. The apathy about recovery that has pervaded the general public of Europe in the postwar period is so profound that there can be no bounce back to normalcy. It arises not alone from the shock of bombs and savagery of war, but also from the disembowelling of organized community life through the Nazi attempt to produce anarchy. Added to this has been the enervating struggle in both the political and ideological fields since the war. And on top of these forces has been the actual depletion of the leadership in church life which has required painstaking and intensive attention. The time needed for educational facilities to be rehabilitated and then to train the newer and younger workers so desperately essential for any advance might easily lead to impatience and despair.

Churches at Work

While the situation varies in almost every country of Europe it is reliably reported that the interim since the war has seen no spiritual slump among church leaders. Because of the so-called iron curtain some are not as easily accessible for counsel and help as we could wish, but in nearly every land the forces of Protestant and Orthodox Christianity are working at the hard tasks of Christian recovery. And the Christians of Britain, Sweden, Canada, Switzerland, and the United States have been sending a steady flow of supplies, from food and clothing to bicycles and paper pulp, with which to assist the stout hearts and unflagging spirits of European Christians.

Peasant woman taking geese to market in Lovetch, Bulgaria, where we have a girls' school

Our American propensity for telling others how it should be done has been strictly held in check in this effort to revive the spiritual facility of the churches. From the beginning the American churches have recognized that recovery can alone come by the full activity of the people who must recover. It is no kindness to them to tell them what they need and how they should use it. Here the concept of missionary activity which has grown increasingly in Asia has been a schoolmaster to American churchmen in restraining the impulsiveness of our activism. Missions are now recognized as a two-way proposition—one in which the younger churches have insights and treasures to contribute to the thesaurus of world Christianity. The church, too, is discovering increasingly the restraints and the requirements of ecumenical attitudes and contacts. Hence, our whole effort has been to provide the European churches with those materials, instruments, facilities which would enable them to be fully Christian amid the troubles and stresses of their reviving community life.

Five Point Program for Europe

In the main these requirements might be grouped into five segments of a full-orbed program. The program has been developed, checked, and evaluated by the church bodies in Europe.

1. *Training and strengthening spiritual leadership by direct assistance to individuals.* Pastors and church workers have many urgent needs. Supplementary support would provide food and clothing and medicine. Ministers' homes suffered destruction along with others. A means of transpor-

Europe

By LESLIE BATES MOSS

tation is indispensable because of the scattered members of their parishes, so bicycles and cars become essential.

Bulgaria

It has been said that the American Girls' School in Lovetch, Bulgaria, is unique in being able to go forward with relatively free democratic education in the midst of regimentation. The school has a long list of waiting pupils.

To advance the school, the Woman's Division of Christian Service plans to build a new building, when political conditions permit.

Poland

Since World War II, the membership of The Methodist Church in Poland has multiplied more than ten times. To take advantage of present opportunities, the Woman's Division of Christian Service plans to train for deaconesses, to increase the number of camps for students, to publish more literature to furnish libraries and small social centers for young people.

A new and exciting emphasis in the life of Europe is the training of lay workers to assume a more active part in the evangelistic and other opportunities confronting the churches. Selected students and other persons are being sent to America and elsewhere to give them the benefit of invigorating change and new contacts.

The youth of Europe are almost a first priority in preparation for sane and stabilized life tomorrow. Youth is upset. The formerly normal channels of training and education no longer seem normal. Tragedy has stalked their footsteps for years. Uncertainty in the political realm is still canceling expectations for settled life. Service here is of incalculable importance.

2. *Provision for the institutional processes through which the church can serve its membership and the community at large:* schools, orphanages, old folks' homes, hospitals, and church buildings themselves. In the first year or so barracks churches were in large demand. Now, rubble churches are being built in many places at even less cost. Only temporary repairs are being made on partly damaged buildings. The real rebuilding is still in the distance.

3. *Measures by which the church manifests its essential message to the community.* Evangelism is at the core of this. The imperishable message of life in Christ must be spoken to all who will hear. To neglect this is to fail utterly in the process of spiritual rejuvenation. Literature and magazines depend upon paper and means for distribution to spread information relevant to the Christian program.

4. *The care of impoverished and homeless people.* Impoverished and homeless people must be served. The spiritual consequences of this service, both for the giver and the receiver, are immense. Thus Americans continue to place contributed supplies in the hands of the church for a Christian program that ministers to those in need without regard to race, creed, or political belief.

5. *Services to refugees and displaced persons.* Most of them must be helped where they are in Europe. But many should be cared for and become permanent citizens in this and other lands. We have been laggard as a nation. The immigration and relocation here of those who are to be admitted will give us a concrete opportunity to minister to victims of the war at firsthand.

In all of these ways and perhaps in others which may later appear the American churches can assist in bringing in the kingdom of God. The dimensions of this task are

(*Continued on page 49*)

The youngest class in the Daily Vacation Church School in the American School for Girls, Lovetch, Bulgaria

MATTERS concerning India and Pakistan are first-page news today. These two nations, making up "the great subcontinent of Asia," are the home of four hundred million people, one-fifth of the human race.

Strife and Bloodshed

Crucial events bring these nations further into the foreground. Within the past year, Indian independence was achieved. It was succeeded almost at once by the partitioning into India and Pakistan, with its dire results in communal strife and mass bloodshed, the displacement of ten million people who crossed the border from predominantly Moslem territory into Hindu and vice versa, and the aftermath of disease, malnutrition, and unemployment among the refugees.

The tragic death of Gandhi may have effects as yet unpredictable —political, industrial, and economic. The spontaneous joy over independence has been replaced by a sobering realization of the responsibility of managing one's own affairs and a keen sense of national importance. The rapid rise of industrialism, the shifting of population from rural to urban centers, the return of the serviceman to a village life he has outgrown, all pose new problems.

Challenge to the Christian Church

These developments in India and Pakistan, with their powerful implications for the world scene, constitute a new and stirring call to the Christian movement. The Christian Church, freed from the former charge of too close alliance with a foreign government, and reassured by the inclusion of religious freedom in India's charter of human rights, is now in a position to play a strong part in the life of these nations. Christian leadership is openly recognized as offering a desired contribution in the social, medical, educational, and economic spheres, and as providing able individuals even for government positions. Christian service to refugees and in a ministry of reconciliation has created a new appreciation of the unique place of the Christian group. The door is therefore open as never before to the winning of the mind and heart of all Indians to Christ.

The Response of the Christian Church

Christianity is, however, a "minority" religion in India and Pakistan, and this tremendous responsibility of evangelizing the land rests upon a group of only eight or nine million Christians out of the four hundred million population. There must consequently be strong intercession and support from the world church as this sister church in the two new nations moves courageously forward.

Advance is called for along three main lines: strengthening the inner life of the church, extending Christian witness, and enlarging Christian services to community life. *At practically every point in its task the church needs strengthening.* On the part of the Christian individual and community there must be a deepening experience of the life that is hid with Christ in God, greater emphasis on the pre-eminence of the Bible and on worship developed through indigenous forms. *Larger stress should be laid on stewardship, on religious education, and on personal evangelism.* While new accessions to the church come at the rate of two every five minutes, the rate in church membership is not keeping pace with the rapid growth in the population. There are primitive tribes still unreached by the gospel. The intelligentsia needs to be reached in every community. Students and young people in business and industry are seeking new light. Christians, like Christ, should not only proclaim, but demonstrate the Good News. The gospel must touch the whole of life. Every existing channel of Christian service needs to be maintained and new forms of Christian ministry initiated.

Leadership Needed

Inherent in every detail of this comprehensive program for advance is the need for trained Christian leadership. A far larger num-

WOMAN'S SOCIETY OF CHRISTIAN SERVICE ADVANCE PROGRAM FOR INDIA AND PAKISTAN

New Missionaries **— One hundred new missionaries.**

Increased Numbers of Christian Workers **— Leadership training facilities strengthened: more scholarships for students; funds to meet present-day costs for maintaining our educational institutions.**

Better youth program for the church: youth leadership trained; institutes; attractive literature and materials for youth.

Participation in New Work**— Rural rehabilitation program: training of leadership in agricultural college; extension service to rural areas; health work in villages; recreation facilities; building up home life; village crafts and economic improvement.**

All-India Christian medical college: building program; scholarships; increased maintenance.

Graduate college for Christian social workers.

Technical services for the villagers in Pakistan.

Rural centers with comprehensive programs to meet the total needs in rural areas.

Vocational schools.

Restoration of Property**—Every postwar program begins with the problem of restoring property which suffered decay and neglect during years that materials were not available to keep them in good shape. In the tropics constant care is required to cope with the ravages of termites, heat, rain, and extreme climatic conditions.**

India and Pakistan

By SUE WEDDELL

ber of trained leaders, both national and missionary, will be required. Where nationalism is the dominant note and great new government plans for public welfare are being inaugurated, carefully chosen and highly qualified Indian men and women must be made ready to present the message and ideals of Christ and to take effective leadership in the creative years ahead. The ministry, industry, agriculture, literacy, journalism, all call for leaders and specialists in far greater number and with far better equipment. Already the Christian Church in India is able to supply leaders for many of its hospitals and colleges. But it is not only in the main channels of Christian service—the evangelistic, educational, and medical work—that trained Indian leaders are needed, but also in the newer specialized projects, calling for specific preparation, which cannot move forward at all till there are competent Indian Christians to carry them on.

Specific Lines of Advance

1. *Seeing the Village as a Whole.*

The program mapped out in 1947, in co-operation with the Economic Committee of the National Christian Council and rural leaders gathered at Allahabad Agricultural Institute, calls for fourteen Christian Rural Service and Training Centers in the different language areas. These will minister to the rural people through body, mind, and spirit. The pattern for such centers has been developing successfully in India, China, and Africa. Trained men and women work with the village people not only in the field of agriculture but also in the development of home and family life, village industries, health, youth, recreation, community organization, religious education, and rural worship. India will need three hundred trained missionaries within a ten-year period to staff these centers.

2. *Cities Have Particular Needs, Too.*

Growing industrial areas greatly need attention. People are moving from the villages to the cities, where they are at a loss in the more complex, unfamiliar life. Returned servicemen are often unadjusted. More co-operative Christian centers and institutional churches are needed, with clubs, clinics, day nurseries, libraries, hostels, and similar services. Work of this nature has been started at Worli, Bombay; similar projects are proposed for Ahmedabad, Cawnpore, Calcutta, Lahore, and Lucknow.

3. *Toward a Higher Scale of Living.*

Poverty presents one of the greatest challenges before the Christian movement in India and Pakistan. Much needs doing to bring abundant life to the multitudes. The initiation of Christian co-operatives, of small-scale industries, in the villages, Goodwill Industries in the cities, must be accelerated. In Pakistan the United Presbyterian Church is facing up to this problem, and is endeavoring to teach some of the 60,000 Christians dispossessed from the land simple skills and crafts which will not only provide them with a livelihood but lift the general standards of living. Technical Services Association, a large-scale plan developing in India with government co-operation, seeks to develop forms of industry, particularly among Indian Christians, to help rout poverty, unemployment, and insecurity.

4. *The Ministry of Healing.*

Enlarged medical services are a crying need. National and provincial public health programs are an immediate necessity. Three medical schools are proposed as bases for public health training and extension service. Co-operative public health projects are urged, a mobile unit for mass X-ray tuberculosis survey, mosquito eradication, and sanitation.

(*Continued on page 46*)

Advance is greatly needed in medical facilities for India and Pakistan. This class of nurses at Clara Swain Hospital, Bareilly, India, is preparing to help meet the need

Latin America

By W. STANLEY RYCROFT

THE Protestant movement in Latin America has developed to a remarkable degree during the last hundred years, but more particularly in the past thirty or forty years. Long the neglected continent, it is now considered as one of the greatest and most promising mission fields. At the time of the Edinburgh Missionary Conference in 1910, it was thought that the Latin-American countries were Christian and therefore not so much in need of the gospel as the so-called heathen lands. That opinion, we venture to affirm, is only held nowadays by those who do not really know Latin America, or who have read somewhere that it is entirely Roman Catholic. A well-known Latin American employed in Washington during the war, said to the writer, "When will people understand that Latin America is almost as pagan as any pagan country in the world?"

What he meant was that, though nominally Latin America is Roman Catholic, many millions are estranged from the church, and whereas its cultural pattern has been influenced by Roman Catholicism, yet it is a secular rather than a Christian culture. Outward conformity has always been stressed as the mark of a Christian, rather than deep inward conviction or a change of heart. Processions, images, the saints, indulgences, the virgin of this or that place, have all crowded out the Risen Christ, the Lord of Life.

But new forces are contending for the soul of Latin America today and there is an ideological battle going on. Ruthless dictatorships still exist in some countries, and extreme nationalism, supported by the army and the church, also suppresses or curbs individual freedom in others. Communism, or some form of leftism, is moving into the vacuum created by a decadent Roman Catholic Church. In the absence of true democracy and a vigorous vital Christian movement, Communism will spread in almost any country today, because it has the force and dynamic of a religion.

That is why Protestantism faces today one of the greatest challenges and opportunities in Latin America. Protestantism is also gaining the allegiance of many. The Advance Program, as drawn up by the Committee on Co-operation in Latin America, in consultation with the mission boards and the field, is based on the conviction that now is the time to advance, because many, who believe in freedom and democracy and the importance of the individual, are eager for some faith by which to live, and for some message that will lift them out of darkness and despair.

In many places there are groups of believers whose spiritual life and Christian witness remind one of similar groups at the time of the Reformation in Europe, or during the first three centuries of the Christian Church. The Roman Catholic Church is alarmed by the growth of this movement, and in Mexico particularly is seeking to combat it by violent persecution of Protestants, both as individuals and as congregations. In spite of this persecution the church in Mexico continues to grow and numbers about a quarter of a million adherents.

Entrance to the Clara Perry Dormitory of Bennett College, Rio de Janeiro, Brazil

Protestantism begins with Evangelism; that is, the proclamation of the gospel as the transforming power of Christ in the human heart. This then is the first part of an Advance Program. United evangelistic campaigns are being carried on in different countries, though not so much as denominational campaigns. They are more effective when the churches organize them and carry them out together. Bible distribution must be greatly increased, so that all have an opportunity of knowing the Scriptures. In Mexico, five million copies have been distributed in homes through a specially organized crusade. The aim of the evangelical churches in Mexico is to put the Scriptures in every home in the land. In Latin America the supply of Scriptures cannot keep up with the demand.

Program for the Unchurched

Dr. George P. Howard, special evangelist at large in Latin America under the Committee on Co-operation in Latin America, makes a special evangelistic appeal to the unchurched, those who will not go to a Protestant church, but will attend a lecture in a hall or theater. Dr. Howard's work must be undergirded and extended. There is also an urgent need for two full-time evangelists to present the gospel to the intelligentsia and the university students (both largely as yet unreached by the gospel) as well as the industrial workers, a growing number of whom in the

urban centers are, as a group, more estranged from Catholicism and are susceptible to both Communism and Protestantism.

Besides the proclamation of the gospel in the pulpit—limited more or less to those who are willing to enter a Protestant church—there are two instruments or vehicles of gospel truth which God has placed within our grasp in these days; they are Christian literature and radio evangelism. They have this in common—they are both able to reach people who are not prepared to take the step of entering a Protestant church.

Many thousands have already become literate through the use of the Laubach method of teaching adults to read. Through the generosity of the American Board, Dr. Frank Laubach was able to make a number of visits to Latin America in the interests of literacy during the war. The Committee on Co-operation in Latin America has stimulated and aided groups of evangelicals in different countries to organize literacy campaigns. In some countries, notably Mexico, governments have sponsored national campaigns. In two years over a million Mexicans have been taught to read. What a responsibility this involves! Christian literature of a simple type must now be created for such people— or it will prove dangerous to have taught them to read.

There is an overwhelming demand for literature in Latin America. Books cannot be printed fast enough. Here again united action by Protestants is called for, if we are to do the job adequately. More progress in the production of Christian literature has been made in Latin America than in any other area in the missionary world during recent years. But it is just the beginning of a vast undertaking. Professor Baez Camargo, one of the outstanding evangelical leaders in Mexico, and a vice-chairman of the International Missionary Council, is giving full time, as secretary of the Committee on Christian Literature of the Committee on Co-operation in Latin America, to the literature program in Latin America.

The other God-given instrument is evangelical broadcasting. This we must make use of together, and indeed we are. The Committee on Co-operation in Latin America has recently appointed Dr. Manuel Garrido Aldama (for ten years with the "Voice of the Andes" radio station) as radio evangelist for Latin America. He will put his long and valuable experince in the field of religious broadcasting at the disposal of groups who are developing local radio programs, and he will co-operate with recording studios in Mexico, Argentina, and Brazil in the production of transcriptions and records. Funds will be needed to develop this program.

The second part of the Advance Program has to do with the building up and strengthening of the church as the body of Christ. Through the media of young people's institutes, summer camps, and conferences, young people must be called more and more to Christian service. Leadership is a problem in every country of Latin America, and if the church is to grow we must have the right kind of leaders —able, courageous, and consecrated young men and women. Scholarships must be made available to some of these young people so that they can prepare themselves adequately for service.

Churches, Sunday schools, and young people's groups need visual-aid equipment, while the whole question of religious education, including preparation of curriculum materials and training of teachers, presents one of the biggest problems before the church.

The third aspect of the Program of Advance has to do with service to the community in the name of Christ. The church is not an end in itself. The whole community must feel the impact of the Christian message as well as the application of Christian principles to life's urgent situations. Christ not only preached to the poor; he went

(Continued on page 46)

ADVANCE PROGRAM FOR LATIN AMERICA

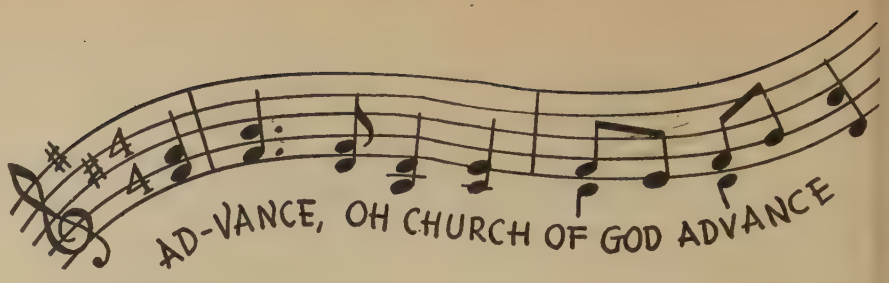
***New Missionaries*—If crowded schools and other institutions are to be radiant with Christ's spirit there must be a sufficient missionary staff. One hundred and three new workers are needed: 55 in Brazil, 5 in Argentina, 16 in Cuba, 16 in Mexico, 4 in Peru, 7 in Uruguay. All kinds are needed: teachers of elementary, primary normal, English, home economics, Bible, commercial, music, directors of religious education, writers, rural workers; social service supervisors, public health nurses, heads of student hostels.**

***Higher Education* — The only Protestant college work under the Woman's Division of Christian Service is Bennett Junior College in Rio de Janeiro. We must raise this to B.A. standard, establish other junior colleges in connection with Crandon Institute in Uruguay and Lima High School in Peru, and take our full share in the great Christian university to be founded in Brazil. The Union Theological Seminaries in Argentina, Mexico, and Cuba must be enlarged and strengthened. Without such higher education, new leaders cannot be trained.**

***The Country Calls*—Our work has been largely confined to the cities. We must advance into the rural areas where seventy-five per cent of the people live. A community approach is imperative: meeting the needs of those burdened by ill health, illiteracy, malnutrition, economic handicaps and spiritual hunger.**

***Radio, Literature, Visual Aids* —These new vehicles of evangelism are within our grasp if only we can lay hold *now*. Already an interdenominational broadcasting program is being established. The Christian literature program in Spanish is in full swing and another in Portuguese is in embryo. Books can be produced as fast as funds are made available. Christian literature, Christian radio programs, and Christian movies will reach the millions who are outside the Catholic Church, yet find it hard to enter a Protestant sanctuary.**

***Undergirding the Ongoing Work*—No work in Latin America is now adequately supported. Part of the Advance will provide increased appropriations for maintaining developing work. Nonrecurring funds will make possible more adequate buildings and equipment.**



KOREA and her people are assuming an increasingly important role, both in the frame of postwar international affairs and in the strategy of Christian missions. Fortunately, there are good foundations there for the structure of Christian democracy. For several decades prior to the recent war, the Christian gospel found ready acceptance in the hearts of the Korean people. Not only were the Korean Christians good Bible students, but they have manifested a very sturdy order of Christlike living of which Korea and the entire world is in need today.

Now as Korea's war-weary and impoverished Christians, their churches, schools, hospitals, and centers of social service seek to reorganize themselves for the largest possible impact upon the many evil forces at work in the land, the need is the greater for united Christian support from the missionary agencies in North America. Much of this may be given in aid of the Korean churches and their leaders, going in large part to the denominational bodies which have taken strong root within Korean soil.

Still other and newer methods of Christian evangelism, education, service and penetration, however, call for closely co-ordinated Protestant endeavor calculated to command the attention and the loyalty of all Korea to the claims of Christ in our present-day world.

The plans outlined in the following paragraphs call for such a program of united Christian advance:

Program

1. *Personnel.*

In Korea the first priority for any advance in Christian work is personnel. The war raised the age and reduced the numbers of the effective staff, both national and missionary. The recruiting and training of promising Korean workers for specific functions in the Christian Church is a task to which the church must give immediate and careful attention. Scholarships in Korea and abroad should be provided to train men and women to take the leadership in this advance program. The call must go out to Korea's youth to enlist in large numbers for this service.

2. *Church Building Revolving Loan Fund.*

The war has left the church buildings of Korea in a sad state of disrepair. The church membership at present is unable to rehabilitate the former churches or to build badly needed new ones. A revolving loan fund of good size will enable the congregations to undertake immediate necessary building with provision for repayment of the loan over a period of years.

3. *Satisfying the Hunger for the Written Word.*

The language-literature situation in Korea is unique and demands our best planning and co-operation; a beautifully phonetic language, simple and orderly in its alphabet, has been restored to a people forbidden to use their own language during forty years of Japanese occupation.

The Christian community, through the uninterrupted use of Korean Bibles and hymnals, has been largely instrumental in keeping the language alive. There is, consequently, a real passion to find a quick and effective method of increasing literacy among all classes; and, in publishing, to provide again adequate supplies of Christian literature for the use of their churches. The prevalence of Communist literature makes this printing doubly imperative.

4. *Meeting the Needs of the Country People.*

In the presence of the immediate political, economic, and spiritual crisis which faces the people of Korea, the church must have an interpretation of the Christian evangel which is inclusive enough to meet the basic human needs which Communism claims to supply.

Among these sources of unrest in Korea are the feudal system of land tenure and serfdom; the mounting pressure of population upon the land; the pressure of Western capital for investment in backward areas; imperialism, not only political but economic and cultural; the cry of the masses for self-determination and for a better life; and the craving for an escape from the subject-nation status: all these have given Communism an unparalleled opportunity to offer to the people a great and immediate hope.

What effective answer can the Christian Church bring to the Korean people in this crisis? We propose to bring the abundant life more completely than the Communist system promises. The Comprehensive Parish Program, based upon the principle of the unity of all of life and the integration of its problems and needs, material and spiritual, as indivisible elements of the evangel, gives a powerful and proved evangelistic method for the Korean church. This is a Christian answer to Communism.

5. *Serving Urban Communities.*

The growing cities and the large increase in population in the southern part of Korea presents an increased need for both a preventive and a corrective social service program. Existing community centers face the necessity for expansion in order to serve more effectively the

WOMAN'S SOCIETY OF CHRISTIAN SERVICE ADVANCE PROGRAM FOR KOREA

***Personnel — Missionaries and National Leaders*—The war raised the age and reduced the numbers of leaders, both national and missionary. Korean workers and the increase of the missionary staff are the first priority for advance in Christian work.**

***Medical* — Christian medical work in Korea is suffering from serious depletion of personnel, plant, equipment, funds, and morale. The great and urgent needs are for funds and personnel to raise the standards and the morale of these institutions so they may render effective Christian service.**

***Rural Program* — Extension service in agriculture, public health, religious education, family life and worship.**

Literature and audio-visual aids.

Increased facilities for institutes.

Farm maintenance for demonstration and training center.

***Restoration of Property*—Crusade funds have not been able to meet all the needs of restoring property which was so badly used during the war period. Equipment must be replaced and property which was sold must be repurchased.**

Korea

By KOREA COMMITTEE, FOREIGN MISSIONS CONFERENCE

men, women, children, and students in their areas. Similar institutions providing recreation, clubs for all ages, group activities of all kinds, health clinics, child-welfare programs, home and family life education, adult education, and student activities should be established in other communities.

Travelers' Aid services in the port cities and Christian hostels for working girls will help in guiding girls into wholesome living.

Rescue institutions, such as the "Home for Girls in Need," which served so effectively before the war must be revived with enlarged facilities for vocational instruction.

With the many refugees coming into the southern part of Korea, there is an increased need for work and training centers similar to the "Goodwill Industries." It is necessary to provide a means of earning a living for the present, and at the same time to give training in a trade which will equip the individual for an independent economic livelihood. In order to help meet these needs vocational training and work projects are being planned.

6. *Christianizing the Home.* Christianizing the home is recognized as basic in any plans for Christian advance in Korea. Because of the "two worlds in which Koreans live, one for men and one for women," the need for a definite, comprehensive program of home and family life is urgent. The Korea Committee has approved the eleven-point program of the Foreign Missions Conference, and will send it to the field for adaptation to the situation there.

The hope of Korea lies in its youth. This bright, happy youngster is a future citizen of Songdo, Korea

7. *Education in Christian Schools and Colleges.*

The demand of the Korean church for Christian educational institutions is clear and insistent. It is based on the realization that such schools are a vital means of conserving youth, the only way of insuring an adequate leadership for the church, and a powerful factor in influencing the life of the nation. But the church and its schools face almost overwhelming odds: buildings are run down and often bare of equipment, teachers are inadequate in numbers and in familiarity with democratic ideals and methods, and fees necessitated by inflated budgets threaten to exclude children of the church from the church's schools. Upon the Christian educational institutions of Korea rests a heavy share of the responsibility for determining whether or not the road which that brave people will follow is to be that of a Christian nation. To enable them to perform their tasks well is the enviable opportunity facing the Church of Christ in North America.

8. *Preventive and Curative Medicine.* The situation with regard to Christian medical work in Korea seems to be characterized by serious depletion of medical and nursing personnel, plant, equipment, funds, and morale at Severance Medical College; varying degrees of damage and deterioration of the Christian hospitals scattered over the country, and a lack of really united planning on the part of the medical and educational forces. The great and urgent needs are (1) for such realistic united planning; (2) fresh personnel—doctors and nurses—to stiffen the staffs and morale of Severance and the general medical work; (3) thoroughgoing repairs and adequate equipment for all the institutions; and (4) stimulation of wholehearted local interest and support.

The program calls for (1) the establishment of a central Christian Medical Council, (2) united backing for Severance, (3) co-ordination of the work of the scattered hospitals, and (4) the development of a planned public health program.

9. *Nation-wide Interdenominational Services.*

a) *Developing a program for youth.*—Nothing is more important in Christian advance in Korea than the developing of an adequate program to reach the young people of that land and to enlist them in Christian service. Communism is making its bid for youth. The Christian young people's group is a small minority in the Korean church but can be a powerful force for reaching other youth in school, factory, and country village.

Young people from North America are needed throughout South Korea as youth workers. The boards, including the Y.M.C.A. and Y.W.C.A., should consider immediately the sending of a number of short-term missionaries as soon as clearance can be obtained for this type of service. "Youth making contact with youth" should be our watchword.

b) *Organization.* — The basic organization for co-ordinating interdenominational services and the promoting of united work should be the National Christian Council. The Korea Council of Christian Education, the Christian Literature Society, and similar agencies should be integrally related to the National Christian Council in order that these specific areas of endeavor may be adequately covered, that there may be no overlapping.

JAPAN'S defeat, by a strange paradox, has become for the Japanese people a liberation. The oppressive hand of chauvinistic militarism has been lifted and for the first time in many years they are able to think and speak freely without fear of the police. At the same time, their synthetic belief in their special divine destiny has been shattered and the Japanese people are humbled.

But, they are also confused. The loss of old faiths has left a moral vacuum. The destruction of the war has brought unimagined poverty with attendant disease. Moral standards have been broken down.

The Japanese must find a way out, but it lies through a maze of untried paths. There is an unprecedented willingness to be taught, to be led, but among the many discordant voices to which shall they listen? Shall they return to the past and go the way of a new nationalism? Shall they accept the inevitable in a spirit of utter despair? Shall they stumble into the delusion of communistic utopianism? Or shall they plant their feet steadfastly upon the freedom road of Christian faith?

In such an hour as this, it is a privilege for others—for us who are North American Christians — to help its profoundly sobered people to recognize the claims of a risen Christ in whom alone is salvation for the individual and hope for the nation. To an extraordinary degree the Japanese people are thus ready to accept assistance from a sympathetic hand, outstretched to them as they struggle once more to gain their feet.

Program of Advance

The Japan Committee of the Foreign Missions Conference has worked out a program for the next five years. This must be carried out with as much tact as we can muster and in full co-operation with the church in Japan. We must be extremely careful lest our eagerness to help should overwhelm that brave but weary company of Christians who have gone through the fiery trial, for in them

lies the real hope for the future.

The plans projected in accord with this principle, have been worked out in full consultation with Japanese Christian leaders culminating in a conference at Yumoto in the summer of 1947. The total calls for the expenditure of some twenty million dollars in the next five years. These plans represent the service that the American church can render cooperatively to supplement the work being done by the Christian Movement in Japan. The amount fixed in the program is exclusive of the reconstruction of schools, which is a project of large proportions. There were before the war 413 kindergartens, five primary schools, fifty-nine junior high schools, twenty-eight junior colleges, and three men's colleges. The buildings of many of these have been partially or entirely destroyed, and all have greatly deteriorated. Detailed estimates of the cost involved in their reconstruction and rehabilitation were not available when this Program of Advance was being prepared, but it will involve a very large outlay. The Advance Program does not include either the program of relief to Christian workers, presently estimated at $200,000 a quarter. This is absolutely essential if these workers are to be set free for the Christian work for which they are fitted and which they want to do. It will probably be necessary to carry out this plan for at least five years. There are no figures either for the restoration or support of hospitals.

It is obviously impossible in the brief space at our disposal to set forth the whole program in detail, but we will lift out a few of the more important items for brief discussion.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE ADVANCE FOR JAPAN

As the Japanese people turn from the old ideas of militarism and emperor worship, the Christian church has an opportunity never before equaled. The open doors must be entered now.

***Audio-visual*—In educating and shaping the thinking of the masses, radio, recordings, pictures, film strip, etc., are needed.**

***Social Service Projects*— Enlarged work budgets for the present too few and two small social centers are an essential. Also, new projects must be established in order to help in salvaging personalities.**

***Rural Service and Training Center*—The church must be alive to the new rural situation in Japan. Sixty per cent of the people now live in rural areas. The Westerner is no longer suspected, the country folks welcome him and his message.**

***Educational Institutions*—The three colleges, one junior college and eight large high schools for which the Woman's Division are responsible, need increased budgets and more emergency funds for postwar rehabilitation.**

Advance in Missionary Personnel

The largest of these is the need for missionary personnel. This is undoubtedly the heart of the program and is the distinctive contribution which the church of North America can make to the Christianizing of Japan. The number put down in the program is 600. This feature of the report was criticized at the meeting of the Foreign Missions Conference at Buck Hill Falls and will probably need to be revised upward. In doing so, however, we should not equate the success of our effort in Japan with the number of missionaries to be sent out. The primary consideration is the number which can be adequately prepared and reasonably absorbed by the situation there. It is as important to

Japan

By LUMAN J. SHAFER

stimulate indigenous leadership and local initiative as to send out missionaries, and a too large and too sudden influx of inexperienced missionaries would tend to overwhelm the church on the field. Almost any number of short-term teachers in mission and government schools, supported by mission boards, can be well used and it is at this point that the report, which provides for only fifty of these, needs to be revised upward.

Advance in Rural Areas

Another important aspect in the report is the promise made for the penetration of rural areas. Before the war, rural people were the most difficult to reach. Dr. Kagawa reports that his best hearing is now among country people. Thought patterns formerly dictated by local shrine authorities have been broken down. A program carried out on the broad lines developed in recent years by the rural missionary, designed to meet the actual needs of farmers, is urgently needed and should bear immediate fruit. The report calls for the development of a central rural training school with three other units in different geographic areas and fifty local rural centers associated with missionaries in different areas. This program is already under way. The property for the central unit has been secured, a center in western Japan is in progress, and as soon as adequate personnel can be secured, local units can be developed at once.

Advance in Urban Centers

There is also a plan for eighty urban centers in connection with as many city churches. This looks toward the establishment of these centers on a diminishing subsidy, with a view to their becoming indigenous as soon as practicable.

Advance in Japanese Leadership

One of the most important contributions which can be made to the Christianizing of Japan is the development of Japanese leadership. Provision is made for aid to theological education, to specialized training schools for kindergartens, for social workers, and for leaders in the Christian home and family life. A most important part of this program for leadership training is the provision for study abroad. The plan includes $475,000 for this purpose. There are indications that it may soon be possible for students to leave Japan and it is not necessary to argue the importance of this program, not only for the Christian movement, but also for the complete reorientation of the thought life of Japan.

Japan Christian University

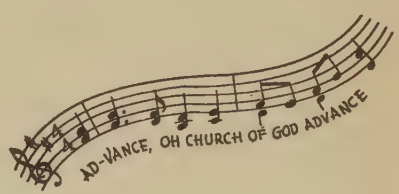
Another important project is that of the proposed Japan Christian University. The plan calls for a contribution of $1,000,000 from the boards, the rest to be raised by nation-wide campaigns in the United States and Canada. A most desirable site has become available, fifteen miles from the center of Tokyo, and plans are developing for the early realization of this project. A graduate school of education, most needed at the present time, is contemplated as a first unit of the university.

Christian Literature

Other projects provided for include the production of literature and the supplying of newsprint and ink for this purpose; a program of visual aids; public health projects; an average of $612,500 a year for the production and distribution of the Scriptures to be carried out by the American Bible Society through the Japan Bible Society; newspaper evangelism; student Christian centers in state and private universities; church youth camps and conferences; provision for a church building loan fund; aid to the evangelistic campaigns of the churches.

Christian Radio Program

The amount set aside for the development of a Christian radio program is probably inadequate. A technically qualified commission, sent out by the boards, is now making a study of this matter and when their report becomes available it will be possible to fill in the details.



The future of Japan is in her hands? Will the Advance Program for Japan prepare her for that future?

Not a thing remains beyond the gates of Hiroshima Girls' School today. Nearly 350 students were killed in the bombing

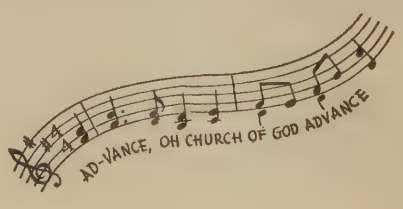
One of the saddest sights which has come to my attention within recent months was that of a thirteen-year-old Navajo girl learning to read in her own Navajo language. Sad? Yes, because she represented the thousands of children of school age within this tribe alone who are not in school; because she also represents the eighty per cent of the Navajos who cannot read or write in their own language. Tragic, because she is the result of the broken promise of our government made in 1868 whereby the Navajos were to have one school for every thirty children. Sad, too, because this little girl in her Navajo dress was a shepherdess who, having cared for the sheep from morning until night, had never attended school. Yet the picture was not entirely dark, for she was being taught by the Laubach method, recently introduced on the Navajo reservation, which enabled her to read a few words and sentences in a short time.

To meet the needs of young boys and girls who have been spending their school days on the reservation herding the sheep, the interdenominational conference held in Farmington, New Mexico, in June, recommended the full utilization of the school plants. Thus an advance program should include some such innovation as a "shepherds' school" and a vocational summer school. Everywhere there is a growing conviction among educators and administrators that school plants should be used the entire year. To advance in this way, however, means that the support must be adequate and the facilities up-to-date.

Physical Plants

Thus the maintenance of plant and equipment through needed repairs must be included in the advance program. For years it has been almost impossible to secure the necessary labor and material, and property has deteriorated to a point which is below standard. Thus, increased renovations are necessary. One college president, in reporting the needs for repairs which run into the thousands of dollars, says of one building: "I live in fear of the collapse of the chimneys. If this should happen, there would be damage to the whole building. The four old chimneys will have to be removed before any work is done. Scaffolding will have to be built for this project and that is an expensive undertaking."

The purchase of equipment has also been deferred until it was available or possibly might be less expensive. Thus, the advance program includes many items of equipment, from an electric mixer for large quantity cooking and dishwasher for large boarding departments, to school buses—essential for athletic and musical activities off the campus. An important item of modern equipment is the audio-visual aid. Some schools are located so far from any community life or activity that a moving-picture projector is not only an educational aid in the classroom but a factor which contributes to the social and cultural life of the campus.

New buildings constitute the largest item in the advance program. In the area served by one of our high schools, there is only one other accredited high school for Negroes, and no other opportunity for those who come from small communities with no high school, or at best, one of only two years. The present dormitory belonging to the Woman's Division of Christian Service, was built over fifty years ago, and must be replaced. This is true of other dormitory and school buildings. Some of the funds for the advance program must supplement the cost of buildings authorized under the Crusade for Christ, as rising prices have made the original figures inadequate.

Crowded Conditions

Replacement of present buildings, however, is not all that is needed—expansion is imperative. During the war, the decreased enrollment of men made it possible to accommodate the student body. The returning veterans and the swelling tide of high-school graduates have placed upon institutions of higher learning a difficult burden. Trailors, quonset huts, camp buildings—all have been used. Yet, with them all, the crowded conditions of the campus have been almost unbearable. Often as many have been turned away as have been admitted. Permanent dormitories are needed as a part of the educational advance.

Schools are called upon to expand their services to the surrounding communities, and thus we find community centers listed in the advance program, extension outposts where the students of the school may have an opportunity for training in leadership, and whereby the area may be lifted culturally and religiously.

Personnel

Physical plants are important, but to quote from a college president: "I would rather have an excellent teacher in a wooden school than a wooden teacher in a marble school." The advance must make large provision for the security and comfort of the teacher. To this end, one will find the word "teach-

"Go . . . And Teach"

By MURIEL DAY

erage" occurring several times, for it is well to look forward to the time when all teachers may be housed either in a separate wing, or in a separate building, or in the case of married faculty members, in homes of their own.

Recognition of the worth of the teacher must find expression also in increased salaries. As one college president said in referring to the present inflation, "The dollar of 1939 is worth only sixty-five cents in 1948." Yet our salaries have not begun to keep pace with this reduction of the dollar. Many of our salaries, especially for the grade and high-school teachers do not yet come up to the minimum of $75 a month, plus maintenance.

Included in the advance program must be provision for a retirement plan for those employed workers not now benefited as are the deaconesses and missionaries. This is in line with the action of the General Conference in its approval of the pension plan for lay workers.

To meet the present-day needs, however, an educational institution must constantly expand and revise its curriculum. Thus we hear insistent cries for added courses in commercial subjects, for increased offerings in home economics or agriculture. It is not possible to answer these appeals from our present resources. They must find assistance in the advance program. Increased personnel for these courses, and for replacement of present workers who may retire or be compelled to leave the work, is a challenge to our Methodist young people.

Trained Christian Leadership

We have written of the educational needs in terms of the academic world. Is this evangelism, you ask? We remind you of the words of Bishop Arthur J. Moore when he wrote: "Christian education is sustained evangelism." The schools and colleges of the Woman's Division stress Christian leadership. To emphasize their religious aspects and to provide opportunities for worship, we find worship centers and chapels included in the advance.

The episcopal address to the General Conference of 1948 contains some strong statements concerning the mission of the educational institutions under the church, as follows: "The leaders of the nation who will share in the leadership of the world tomorrow are at present in the great colleges and universities of the land in which we serve. The church maintains an extensive system of schools and colleges and wisely carries the gospel to the campus of the great state university through the Wesley Foundations and through the professors who have been reared in our churches and who today are among its most devoted leaders. Among the many services of the church . . . . none is more important to the long look than that of our educational enterprises, and none deserves more careful attention and greater support. Our educational service is world-wide, and requisite to obeying our Lord's command, 'Go ye into all the world and teach.' "

One of the inspiring and interesting types of material is the school annual. From Puerto Rico comes *The Flamboyant,* named for the brilliantly colored flowering tree of the island; from Pfeiffer Junior College we have received *PaJaCa,* the origin of which it is easy to decipher; from the Navajo Methodist Mission School is the orange-bound *Magnet;* and the simple but beautiful one in blue is *The Eagle* from Browning Home and Mather Academy.

These young people are our own; they belong to our nation and many to other countries of the world. We must not fail them; to stand still would be to retreat. We must match their ideals with our gifts. To do so will be to advance!

Bisti Community Center and Day School. Mr. and Mrs. N. W. Davis, missionaries, talked with visitors in their living room at the center in Farmington, New Mexico

"Cops got Joey. He's in jail for stealin'." Gasps of astonishment! Eyes opened wide. Everyone was talking at once.

"I *tried* to get him to come to kindergarten! He wouldn't come," boomed five-year-old Tommy.

Jail and kindergarten! Terms hardly associated in the public's mind. But it actually happened. *Even* this young preschool youngster attending kindergarten in one of our settlement houses sensed that our Christian centers provided something better than "stealing" for a city child.

Approximately one hundred projects are in the Bureau of Urban Work of the Woman's Division of Christian Service.

Kindergartens usually are provided—often nursery schools also—unless other agencies make these services available. But more are needed.

Juvenile delinquency or unrest, formerly associated with the adolescent age, is creeping down to small children. Joey, described above, was only five.

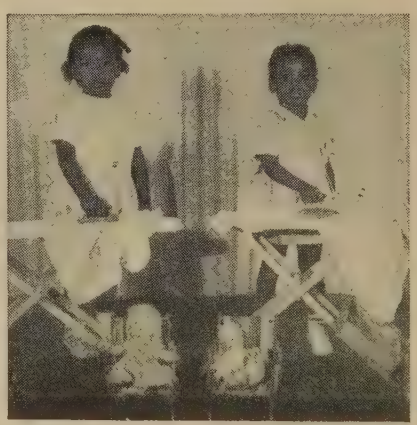
"Merely an infant!" you exclaim. "Why be so worried?"

Yes, merely an infant — but Joey's learning fast. He'll soon be a junior. Nine to twelve-year-olds swipe from trucks and freight cars, selling their loot. Cracking a safe or a "stick-up" will not be far off—and another full-fledged, mature criminal is in our midst.

Crime is expensive. We all pay for it in taxes for our police, fire departments, truancy officers, jails, city hospitals, and other necessary agencies which always cost more in congested or blighted areas. Stemming the tide of destructive forces is so costly! When shall we ever learn to pay more to build up the *constructive* forces and agencies in a community so that less will be needed to combat the negative forces? Saints or sinners can be developed. Which will we have?

Settlement houses and community centers exert Christian influence, and help to build saints not sinners. Kindergartens for children of minority groups and of recent moving populations are definitely just such a constructive force.

In recent years thousands of Negroes have moved and the influx of Mexicans and Puerto Ricans has increased. Children in every family. Many speak only Spanish. Over and over again, a Mexican or



Two little helpers at Bethlehem Center, Dallas, Texas

Puerto Rican child starts to school without knowing English. Over and over again, these children drop out of school at the third or fourth grade because they are handicapped and discouraged by language difficulties. Our kindergartens in Home Mission centers give children an opportunity to speak English and adjust to other children before starting to public school.

Mothers and fathers are also reached through kindergarten teachers and settlement-house programs. One worker writes: "I love my kindergarten work and that with the primary club. Calling in homes in the community has been a very worth-while and profitable part of my work, because I can better understand and appreciate those with whom I work and play. I hope to have a monthly newssheet to inform mothers how they may co-operate with us in carrying on a program which will be of more interest and value to all concerned. The mothers who have found it possible to give one morning a week in the kindergarten have been excellent help and have come to appreciate the opportunity of thus observing other children in a group situation."

The first child to enter the kindergarten in Bethlehem Center, Spartanburg, South Carolina, in 1930, was just this year graduated from a grade A college. And now she is to be a teacher. We nod approval, and smile with satisfaction, knowing that Home Missions has done this. Yes, it has done this and much more. But will it continue to meet such needs? Not unless we can give more money to support and expand.

New communities have sprung up as Mexicans and Puerto Ricans have moved in, or as Negroes have migrated. Requests come to open up new Bethlehem Centers, or for a kindergarten, or for a worker in some strategic point where there is *no* building, but teeming multitudes to be reached. They write us, they send carefully compiled studies or surveys of the needs; they send messengers to convince us of the need. We can easily sense the need. We do not have to be convinced. But we cannot manufacture money. Only you and others — each Methodist woman quietly and prayerfully raising her giving — can answer such requests. Do you believe in women and children and their importance? Of course, we all do. Then we must decide now to enlarge our giving for the program of advance of our work during the quadrennium.

Urban Work

By MABEL GARRETT WAGNER

New Workers

New kindergartens and teachers, club workers with children and mothers, all are needed for service with Puerto Ricans in crowded New York and other coast cities, with Mexicans and Negroes relocated in various parts of our country. In the next few years the Urban Bureau will need one hundred and fifty new workers for expanding program plus one hundred for replacements—two hunand fifty in all.

A Roof Over Our Heads—Buildings

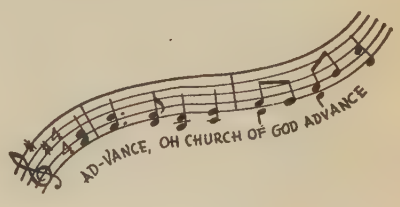
Ten thousand new people now live in East S—— we were told when visiting a progressive American city. But in this typical, bursting American city area—no paved streets, no sewage, no street lights, no schools, no playgrounds, no churches—nothing to help these folk of a minority racial group build a community. Isn't the church doing anything? Nothing —that is, nothing until we sent in a "little Methodist worker." First she began working with the people living there; secondly, interpreting their life and need to the social agencies and city fathers. Now, a few months later, the school board is building a school; the city park commission is opening up a wooded space for a playground, and our "little worker" began a settlement-house program without the house or building. The city judge says, "We never would have awakened to our responsibilities if it hadn't been for that 'little Methodist worker.'" A building we must have in East S——. But buildings cost money. Does this work of our Woman's Division mean enough to impell each of us to give more to help our Advance Program in order that this building and other needed ones can be erected—a "Roof Over Our Heads"?

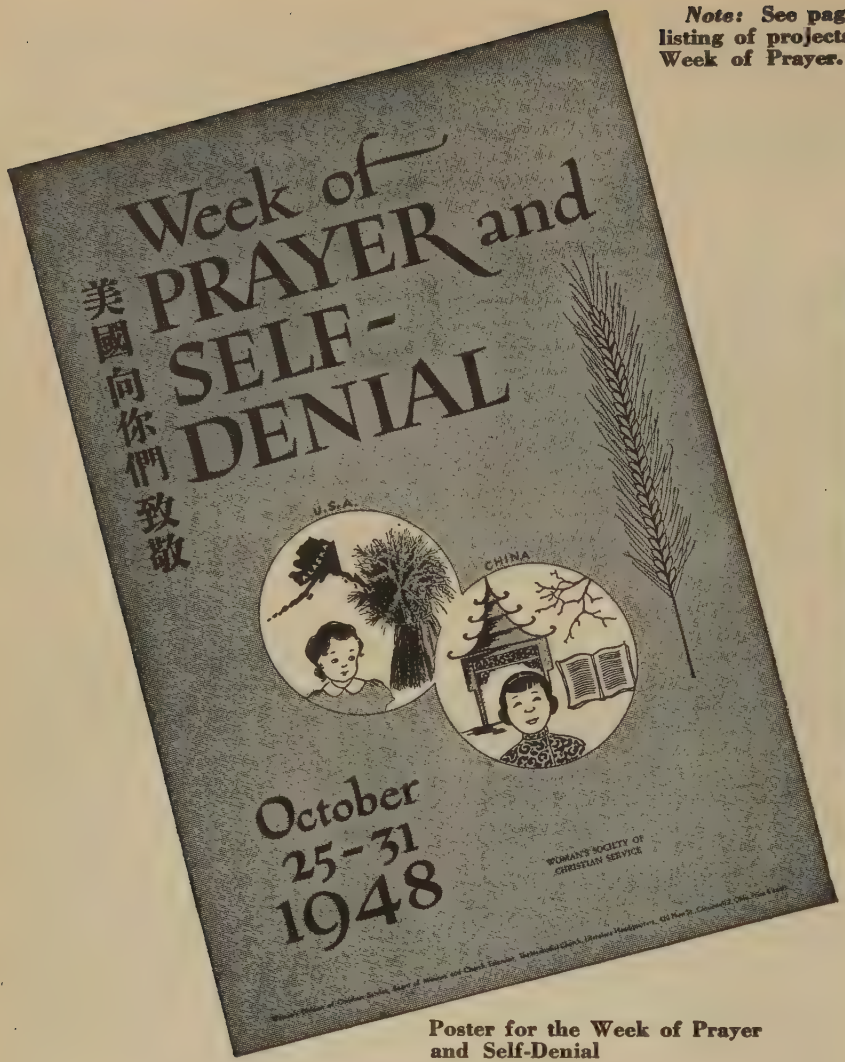
In another city a settlement-house program began in a borrowed, empty house. But the house is no longer available for us. We must leave. Shall we simply say "good-by" to the hundreds of families in the neighborhood, who have no other place except the taverns and beer joints? If so, we cannot condemn if crime flourishes and delinquency increases. We cannot say "good-by." We must stand by these children, youth, and parents—our new friends. They need our health clinic, our clubs for boys and girls, our mothers' groups. Over and over again we hear of buildings too small or too old with roof or foundation deteriorated, or again of programs and no buildings.

One of our centers is still using a "cardboard" building from the first World War. It cracks, it leaks, it sinks. For our own homes we need a roof over our heads. For our churches, we need a roof. As workmen in our Woman's Society we need not be ashamed if we will give more in our Advance Program for buildings — a "Roof Over Our Heads."

Home Missions Is Folks

"Home Missions is folks," says Frank S. Mead, and Home Missions follows folks as they move to new sections unnoticed and uncared for, or as they stay in crowded, neglected city slums—forlorn, forgotten. Home Missions always pioneers on the home front seeking new frontiers in type of service or in rediscovering neighborhoods so familiar they have lost their glamour and appeal. We go where no one else has dared. We go in Christian fellowship to work with folk as they struggle to build family and community life. We go as a *Woman's Society* to help people help themselves—and this is known as *Christian Service.*

One of the many kindergartens supported by the Woman's Society. These need to be increased in the Advance Program

Note: See page 50 for complete listing of projects and material for Week of Prayer.



Poster for the Week of Prayer and Self-Denial

Kindergarten children and leader the swings in our Mexican Social ter in San Marcos, Texas. Your W of Prayer gifts will help to incre the effectiveness of the work her

Used clothes sale at Oakwood, Virginia, where we plan to increase the service of Garden Creek community center

China, our Week of Prayer funds will help Rulison School, Kiukiang, China

Eskimo Sisterhood in Nome, Alaska. Some of the women whose children and grandchildren will be helped in the Lavinia Wallace Young Mission through Week of Prayer gifts

War has left China bleeding and crippled. Through our Week of Prayer gifts this institution, Sienyu Christian Union Hospital, will be helped

The two problems of greatest importance to the world today are those of building a peaceful world and of conserving and improving the soil. Each of these factors in the world scene is closely related to the other. War means destruction, not only of human life itself, but also of the natural resources which sustain life. On the other hand, one of the basic causes of war is an inadequate food supply for a world of hungry people. The threat of the annihilation of mankind through starvation is as real as is destruction through atomic warfare.

Fairfield Osborn, in his book *Our Plundered Planet*, points out that two and a half acres of productive land are needed to supply an adequate diet for each individual and that only two countries in the world, Russia and the United States, have this much productive land. The soil in these countries is fast being depleted. America has a tremendous responsibility, not only to the rest of the world today, but to generations to come. Agricultural experts can provide methods of conservation and use but the church must be concerned with the problem of motivation for stewardship of the soil. Able leadership for the rural church is vital.

More and more we are realizing the importance of the influence on the life and character of the individual of the situation in which he lives during the very early months and years of childhood. The sense of love and security which he gains from a happy home life, understanding parents, and successful participation in group activities will enable him in adult life to have confidence in himself and in others, to face and overcome obstacles, and to make an effective contribution to his community. More than half of the population of the United States is to be found in towns of 10,000 and under and in the open country. An even larger proportion of the children of the United States are born and spend the early formative years in small communities. It is essential that the church should put forth every effort to encourage harmonious family life and to develop a wholesome, well-rounded community life in these communities which are so profoundly influencing the future of our nation. Christian leaders in such communities have an unlimited opportunity for building Christian characters.

We need leaders with ability, with courage, with vision, and with professional training who can go into isolated communities and help the people to see how they may become a part of a larger world; who can go into overorganized communities and assist in co-ordinating the efforts of groups; who, in sparsely populated areas, can help the people achieve a sense of community; who can develop native leadership through which people of small communities may be led out of the wilderness of distrust, discouragement, and insecurity and into a community of cooperation, mutual understanding, confidence, and hope.

The women of The Methodist Church can do much through giving time to the working out of basic social and economic problems in their own communities; through the interpretation of opportunities for training and service offered by the church to young people who are seeking significant tasks in which they may invest their lives; through giving financial support even more generously than they have ever given before to strengthen the effectiveness of the missionary work which is now being done by the Woman's Di-

A typical rural community where deaconesses and trained missionaries are needed

Leadership Needed in Town and Country

By MARJORIE MINKLER

vision of Christian Service and to enlarge its scope. We must advance.

In our work in towns and in the country we need well-equipped buildings. Many of the buildings now being used as community centers, schools, churches, residences for workers, and leadership training centers should have extensive repairs. A number of new buildings are needed. At some of our centers land should be purchased and transformed into attractive, well-equipped playgrounds. The standards of our church-supported institutions should be as high as it is possible to achieve, both from the standpoint of physical equipment and from the standpoint of methods used in working with people. In whatever it undertakes to do the church should be out ahead, leading the way. Adequate equipment, including audio-visual aids, religious education materials, and mobile equipment would enable our rural workers to increase the effectiveness of their efforts.

Above all, we must have additional workers if we are to meet the needs of rapidly growing industrial towns, where churches and social organizations have been unable to keep pace with developments of industry; of mining camps in which people for the first time are being permitted to buy their own homes and are beginning to develop civic pride; of Indian populations who are moving away from reservations as well as those who are remaining on reservations and eking out a living as best they can; of areas in which people are living in houseboats supporting themselves by trapping and fishing with no permanent home and little security; of towns in which there are many non-English-speaking people who need help in understanding our language and customs; of rural communities in which there are inadequate health facilities, public schools, churches, and recreational opportunities; of agricultural sections where tenant farm families and farm laborers need assistance in finding homes and ways in which to earn a living as they are being replaced by mechanical labor on the farm.

Funds are also needed to provide for in-service training of workers, refresher courses, short-term schools, and workers' conferences. Such opportunities are especially needed by those who are working in isolated areas. After many years of living and working in such places it is often difficult to continue to look at the work objectively. Workers need opportunities of getting away occasionally to gain new perspectives and to exchange ideas with others who have similar interests.

We should increase our contributions to the work which we are doing in town and country interdenominationally through the Home Missions Council, such as migrant work, work with Indians in government schools, and the work which is done by the Town and Country Committee through research, the holding of conferences to plan together for meeting special problems of rural areas and the promoting of church unity. It is particularly essential that all denominations should co-operate in small communities. Together we must advance.

Soil erosion is one of the many handicaps to many rural areas where our missionaries work. Co-operating with the Rural Agencies, they try to teach the people preventable methods

Southeast Asia

(*Continued from page 9*)

Christian auspices in one or more of the countries, and supporting these schools for Christian students of all the area. Such a university could develop the special training which would be needed.

A school of tropical medicine under Christian auspices would be one of the greatest boons to this area that could be given by the Christian groups. One conceives of this as second to none and designed to undertake a first-class educational program for medical students, and also to serve as a great research center for tropical medicine to which people from other areas of the world would go for study and research. The area is one of the most densely populated areas in the world and offers all the chances for Christian medical service that could be wished.

ONE of the very successful undertakings of this Bureau, made possible by the Crusade for Christ, was the work carried on during the war among workers in industrial communities. These were cities, towns, and even sites in formerly open country, where war industries were expanding their operations or starting them. Working interdenominationally, we placed four women in the field for the purpose of finding ways in which the church might serve the families of these war workers. The great success of the program was due partly to careful preparation in the local communities on the part of the churches and other social agencies involved. It was also due to the ability of the trained social-religious workers who carried on the actual work. Probably the enthusiasm with which it was followed through was the result of the general wish to contribute to the war effort. But now we need to make sure that the large housing projects that have taken the place of these temporary homes are not without a church connection.

Nursery children in this settlement line up for the midmorning cleansing

When we began this enterprise we did not doubt that it would finish when the war ended. It has lessened greatly, but we still have requests for the worker who is with us. There seems to be continued need where new housing is being built without any near-by churches, especially in Negro communities. Crusade funds for this purpose are nearly exhausted, but we feel that we should not retire from the field. We shall need funds to finish this job.

Closely related to these uprooted American families are the displaced persons from Europe who are now coming to these shores. Church World Service is working on this problem at both ends and has enlisted the help of the churches to find homes for them and later, jobs. The Home Division is organizing this side of the work throughout the church. Our Christian Social Relations Department has been promoting legislation in this field and urging women in local societies to help find homes and jobs for those who come. The Home Department's responsibility will lie in co-operating with the interdenominational agency in supporting this work.

For some years the women of our Methodist churches have been aware of the handicaps that face Negro girls and young women, who come into the large metropolitan centers for work or further education. We are helping in this situation in Cincinnati and Los Angeles. Conference women in Detroit, Buffalo, and Philadelphia have also set up residences for girls in those cities. But we have no such residence — Friendship Home is the official name—in some of the largest cities in the country where the greatest number of Negroes is collected.

We are asking that funds be apportioned to the Bureau for the purchase or erection of another Friendship Home. Our friends are interested in helping us find a suitable building or site for such a building. Of course, a large sum will be needed, not only for the buildings but for furniture, equipment, and upkeep. But the project is of such pressing importance that we are confident funds will be found.

Like all our work, the success of a Friendship Home depends upon the quality of the workers, especially the director.

In order to keep abreast of the best thought and practice in the field of child care, we shall have to make some important changes in our children's homes' programs. This entails an entirely new plan for housing our children in at least one of our homes. We hope to replace the present dormitories in a large central building with a group of cottages that will make it possible for smaller groups to live together as families. It will take time and money to effect such a change, but we believe it will be worth all the effort it may take.

Our other children's homes are broken up into smaller units, but

Advance Program in the Bureau of Social Welfare

By MIRIAM V. RISTINE

there are other needs. The older boys in two of our homes need new cottages; the ones they now have are very inadequate and we hope to build better ones for them. Although there is plenty of room for play on the large farms owned by these homes, in bad weather and in the evenings we have to find space for study and indoor play.

Our Division supports many fine community houses for children throughout the country. These conduct a strong counter-offensive against the weakening influence of the home and the school. We believe that they are a most important factor in building strong characters among the children they serve.

But there are many children who are not touched by them or by any other settlement programs. Some of these get into trouble with the police, and sometimes they need special care with the co-operation of courts and churches. We are anxious to establish a new service for such children — particularly those who are Negro. In some of our large cities centers have been set up where, by the help of psychiatric and other clinical workers, children are studied and helped. We have two such homes for white children, but the need has been thrust upon us for similar work with Negro children.

Such care is very expensive and we would want to enlist the interest and aid of other agencies. But many church women think that we have a special responsibility for the spiritual and moral guidance of these children, who may become a burden to society in the future.

One of our greatest needs is for more space in our rest homes for retired deaconesses and missionaries. Until lately, those in residence kept at about the same level numerically. But since unification, the number of home and foreign retired workers wishing to enter our homes has increased greatly. We want to take care of all those who need to come to us, but that means expansion of buildings and staff. These women who have carried the church's service into city and country in the United States and abroad have earned the happiest old age that we can give them. It is interesting that in this aspect of our work we are directly helping both home and foreign missions.

The Methodist Church has for many years been carrying forward a ministry of service to the Oriental groups who have come to the Hawaiian Islands to work in the fields. Pineapples and sugar are the two largest crops. The Japanese, because of their special adaptability to the work and climate, have become the chief workers in the islands—about forty per cent of the population. They live on plantations, away from life in the cities and towns, and many of them have not learned to speak the language of their adopted country. We have been asked to train a few Japanese girls in religious education and social work, for the purpose of sending them to work with our pastors. They will be bilingual persons who can be especially effective with women and children. They should be especially well qualified to work with the young people, interpreting their problems and point of view to their parents. On the other hand, they should have sufficiently sympathetic understanding of the older people to present their side of the picture to youth. This will be a most important phase of their task, because it is just at this point that bitterness and resentment have grown up between first- and second-generation immigrants.

There are other tasks that the Bureau needs to be doing. Other residences should be provided for young business girls who come to our strange, large cities. Local societies are anxious to help maintain such enterprises if we can provide them with buildings and equipment. In one southern city there are scores of girls needing such a home while they go to school or begin their first jobs.

For thirty-eight years there has been a deaconess at the Immigration Station in San Francisco. During this time thousands of Orientals, and Europeans in lesser number, have come into the United States through that port. Some have been held for investigation before they were admitted; many have been detained for months and finally returned to the land of their

(*Continued on page 50*)

Throats and tonsils must be examined before these youngsters at Ethel Harpst Home start back to school. Medical care is a part of the Advance Program

From the Bureau of Medical Work

By MRS. ROBERT STEWART

How we wish we could put into words, that would make the need for advance and the opportunities for services opening up in the Medical Bureau, come alive in the minds and hearts of our membership!

A fully equipped hospital in an area in Alaska where the only person to whom a sick person may turn is a graduate nurse, the wife of the Methodist minister, has been offered the Woman's Division. It is a city-owned hospital, but the town fathers have had no experience in operating a hospital, so turn to the Methodist women for help.

In two sections of the West, Indians need better hospital care, and again two well-equipped hospitals are asking to come into the Methodist family of hospitals.

The Medical Bureau has been unable to give encouragement to entirely new pieces of work during the quadrennium, although a number of such requests have come to us. We have felt that the work already started must be strengthened and improved before undertaking new work. These three requests are so urgent that some real, interested consideration must be given them.

In our ongoing program, the most urgent need is to enlarge the training schools for nurses. Everywhere we hear of the shortage of active nurses, and the necessity for larger classes of students. More applications for admission are received than can be accepted because of lack of housing and living quarters. More teachers must be secured, and more equipment for classrooms must be furnished. Three Training Schools for Nurses are facing financial difficulties because of the greatly increased costs of uniforms, books, and supplies. Large endowments are needed to give a sense of security for the future to these schools.

Hospitals all over the country are concerned over the high cost of food and other supplies: high salaries and wages that must be paid without an adequate increase in income. Most of them are facing large deficits and are putting on campaigns to raise funds to meet this situation. The institutions in the Medical Bureau of the Woman's Division of Christian Service have never come to the Board with this story. Bills have been met as they were due all through the years. We are on very thin ice at the moment, and are desperately trying to weather this crisis through which we are passing. Without a greatly increased income that will make possible adequate staffs, salaries that compare more favorably with secular institutions, our work of bringing hope, health, and happiness to the thousands who depend upon us must be curtailed.

Whether we can continue to serve girls who are anxious to become nurses, depends upon the interest of the members of our organization who have backed us through the years with their prayers, their money, and supplies.

We have building programs already started at a standstill for lack of funds. Doctors and patients are asking, "When will we be able to realize the dreams we have been having of increased facilities to meet the crying need of this community?"

We are asking it, too, and because we have faith that we are doing God's work—the miracles that have been performed in some instances where we seemed to face a blank wall prove his blessing has been upon the work—we are sure these prayers will be answered.

Entrance to the dispensary of Medical Mission, Boston, Massachusetts

Full house at Sibley Hospital, Washington, D. C. These youngsters get a good start in life because of our medical program

"Deaconess Pensions on the Move"

By MARY LOU BARNWELL

"ADVANCE" in age is one of life's inevitables. So it is not surprising that pensions for home missionaries and deaconesses take a prominent place in the program of advance in the Woman's Division of Christian Service.

In its legislation, the government does not include church workers as participants in the national social security plan. Each of the several organizations which merged to form the present Board of Missions and Church Extension had its own pension plan for commissioned workers. All former commitments are now held as a sacred trust for its workers by the Woman's Division of Christian Service. The pension funds that were secured by former organizations are being used in accordance with the purpose for which they were established.

All workers commissioned after June, 1940, will participate in the pension plan of the Board of Missions and Church Extension. Since that time 270 deaconesses and home missionaries have been commissioned. In June of this year thirteen young women were commissioned deaconesses. It is reasonably expected that there will be an increasing number commissioned annually in the next few years.

In order to give these women—and men—security after retirement, it is necessary to establish a fund which will yield an income sufficient to meet the demands as they fall due. No one will be eligible for pension from the Home Department before 1970. The youngest in the class of 1940 will have "become of age" by 1982. After that time the obligations will be increasingly heavy.

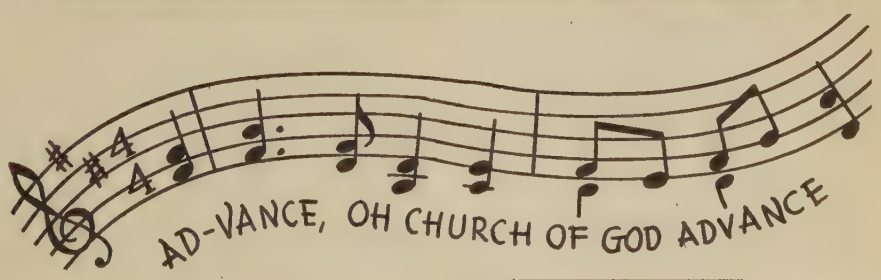
Through occasional participation in Week of Prayer receipts, appropriations from the workers, the fund is steadily increasing but must be supplemented by frequent additional drives if the obligations of the Home Department are to be met.

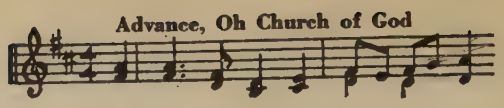
The thought of pension holds little glamour. It seems too remote to arouse great enthusiasm in young people. It is with reluctance that it is accepted by those who are eligible—not that there is a desire to withhold the fact that the turn of the calendar has brought them to the age of retirement, but that it cuts them off from the lives of service that have made life glamorous and satisfying.

Pensions are not doles. They are earned. They are not dull, lacking in glamour. They are rich with life's most valuable resources. They are not charity, but the "human hand of God" caring for his own. In a small way, they represent the love and gratitude of the church for those who have given their lives in full-time Christian service.

The missionaries and deaconesses have answered the call to advance. The Woman's Division of Christian Service pledges its support from the home base. Together we go forward!

Robincroft Home for Retired Workers, Pasadena, California





Advance in Personnel

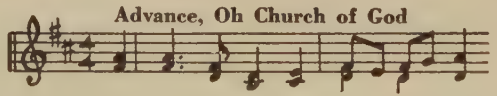
By KATHRYNE BIERI

ONE of the most important items of the Four Point Program for the next quadrennium is the matter of Personnel. The goal as stated in item three is "1,000 new missionaries, deaconesses, and other full-time Christian workers to help meet the needs of the world."

A secretary for the Woman's Staff was overheard to say the other day, "I have to have workers for my field or there is no point in trying to carry on a Christian program in our institutions." The matter is acute—the need is tremendous.

Twenty-five young women were commissioned as missionaries and deaconesses in June. Twenty-eight short termers, known as J3's and K3's, sailed for Japan and Korea in August. To meet the advance demand we shall need to accept two hundred and fifty well-qualified Christian leaders each year, for the work of our Woman's Division of Christian Service. If each conference would average three a year it would give a leeway on which to operate. Withdrawals are inevitable and it is necessary to have a good margin to keep the program in motion.

Group of missionaries and deaconesses commissioned in June, 1948, for service under the Woman's Division of Christian Service. ***First row:*** **Eleanor Knehans, Sarah Reeves, Dorothy Croskey, Pauline Goodwin, Edith Glasgow, Ruth McKannell, Monica Forssell;** ***second row:*** **Grace Badgett, Thelma Maw, Mary Jane Tennant, Frieda Morris, Mary Annis McKenzie, Ann Tillou, Lois Biddle;** ***third row:*** **Grace Wilson, Patricia Rothrock, Margaret Overstreet, Ruth Mayhall, Marceline Smith;** ***fourth row:*** **Ilo Stewart, Ruth Connor, Ruth Smith, Miriam Parsell, Dixie Briggs, Evelyn Strader**

Missionary Personnel will be obtained only through personal cultivation. Keep the young people aware of the opportunities for Christian service. Use Methodist projects to present immediate needs. Pick out the outstanding Christian leaders and *personally* suggest that there is a specific task that they can do for the Kingdom. Help them contact the Board of Missions for acceptance in this great program.

What Can I Do?

By MRS. EUGENE REIL

CAST	*Key*
District Secretary Missionary Personnel	D.S.M.P.
President, Woman's Society of Christian Service	Pres.
Promotion Secretary	P.S.
Youth Secretary	Y.S.
Secretary, Wesleyan Service Guild	W.S.G.
Secretary, Children's Work	S.C.
Secretary, Student Work	S.S.

TIME: *Now.*

PLACE: *Meeting room in any Methodist church.*

(*Enter Pres. who greets women. Youth and D.M.P. Secretaries enter last.*)

W.S.G.: Why in the world are we being called together?

Pres.: I do not know, but the Youth Secretary is chairman of this Perconnel Committee and should know.

Y.S.: Since this committee is a new one in our society, I have asked the District Secretary of Missionary Personnel, Miss (or Mrs.) ————, to meet with us.

S.C.: Well, I hope it is important, for I have left my housecleaning in order to come.

Y.S.: The District Secretary of Missionary Personnel must think it is important or she would not be giving her time tonight. Ladies, this is Mrs. ————, the District Secretary of Missionary Personnel.

D.S.M.P.: Yes, it is very important. Of course, we all feel that our own particular office is the most important in the society, but this Committee on Personnel is something in which the entire church has a stake. We all are excited about the wonderful ADVANCE program. One of the major goals for the next four years is to secure 1,000 new deaconesses and missionaries! That

neans at least 250 new workers must e found each year to supply the urgent eed for more help for both the Home nd Foreign fields.

W.S.G.: That does sound like a big ob, but what can we do about it?

D.S.M.P.: As sure as you live, you vomen hold in your hands a new recipe or world order. It can be done.

Pres.: But young people do not have our adult viewpoint. They are not interested. They demand a much larger salary than the church can offer, with less time and money spent in preparation.

Y.S.: Young people are thinking more seriously than you know. Many of them are deeply concerned about world conditions, and are looking for an opportunity to use their lives in ways that count most. They are ready to serve the needy areas of the world, but they must be told how to prepare.

P.S.: How much preparation is necessary, anyway?

D.S.M.P.: Missionary candidates first of all must have a vital Christian experience and a sincere desire to serve humanity, knowing that Christ's way is the answer to the needs of the world. All must have a college degree, a year of successful experience, and one or more years of specialized training in such things as Bible, religious education, language, anthropology, missions, etc.

S.S.: Many of the student-age group are well qualified but have not been made aware of the needs of the church.

D.S.M.P.: That is where you can help —by contacting any college student from your church. Find out her special interests—her vocational plans—and be sure that she is informed about types of work which she could do as a worker in the church.

W.S.G.: I have the necessary training and the desire to serve. Is there any age limit?

D.S.M.P.: Yes, there is. Deaconesses and missionaries should be between the ages of 23-35 when they accept their first appointment.

W.S.G.: I wish someone had told me all these things when I was younger. I'm just thirty, so will contact the Board to see whether I can be of service.

D.S.M.P.: That's wonderful! If only you had known about it earlier. To give such information is exactly the purpose of the Missionary Personnel Committee in the local church. You can provide interesting and stimulating information to young people—beginning with the children and on through the youth and student groups.

S.C.: Yes, missionary education must begin with the children. As they hear of the Master, and of consecrated Christians and their lives of service, they are indelibly impressed. I have heard somewhere that a large percentage of missionaries were first interested in becoming missionaries when they were under twelve years of age.

S.S.: The Youth Secretary is in a good situation to know the young people who are qualified for future service, and to keep alive the desire to be of service. If she would keep us informed of potential candidates, we could continue to stimulate them as we have contacts with them. I could challenge them to go to college, and help them to get started in their training.

Y.S.: Yes, and perhaps we could help interpret the desires of these young people to their parents. Unfortunately, many young people are kept from the mission field by unsympathetic and completely selfish parents.

W.S.G.: I had a friend who was accepted for service; the church had given her a farewell party and her clothes were packed. But her parents objected so strenuously that she could not leave.

S.C.: Christian parents are really the key to the whole world problem; when parents really have a vision, they not only make a wonderful contribution but they find happiness in giving their son or daughter to such satisfying work.

S.S.: Yes, I recently attended a farewell service for a young missionary going to Portuguese East Africa. Her father preached the sermon, paying tribute to this girl's influence in the home. Her two brothers shared in the service and two sisters joined as the entire family sang the hymn, "A Charge to Keep I Have." It was one of the most glorious demonstrations of family affection I have ever seen. The father and mother seem to me to be truly Christian; how proud they must be that their children are all witnesses to their early Christian training.

Pres.: I heard that Helen Taylor made a life service decision at institute. I wonder if she is still interested?

Y.S.: Who told you that? I had not heard about her.

D.S.M.P.: Her name came to me from institute, and this is your responsibility—to cultivate her and keep her interested.

W.S.G.: She is so young—only fifteen, I think. She will change her mind a dozen times.

D.S.M.P.: Perhaps, but it is up to you folk here in her own church to see that she is kept interested in some kind of service. Let her know that you are interested in her, but don't overdo it. No one likes to be "high pressured" into any kind of work.

P.S.: Do you think she would make a good preacher?

D.S.M.P.: Well, not everybody who is a missionary is a preacher. Even though a girl may be trained as a teacher or a social worker, she will be a "Jack-of-all-trades" before she is in the mission field very long. Every missionary, whatever her specialty, must fit into the needs of the community where she is serving. We need women trained in rural work, religious education, parish work, social work, home economics, nursing, medicine, and agriculture.

S.C.: I certainly can see now why good health is so necessary.

Pres.: Where are all these types of workers needed?

Y.S.: Well, right here in the United States, work is done among Mexicans, Negroes, Indians, Puerto Ricans, and isolated mountain people. Our community centers and settlement houses are begging for workers. Now you know how great is the need for more thoroughly trained deaconesses. They are needed, too, as parish workers and youth leaders in the local church.

W.S.G.: What about the Foreign field?

D.S.M.P.: The whole world is in need. India, Africa, Japan, Korea, China, Malaya, South America, and the islands of the seas.

Y.S.: Well, in spite of our rambling, I think we now have a better idea of how our committee in First Church is supposed to function. As I understand it, I am responsible for cultivating interest among our young people through our Methodist Youth Fellowship programs, Girls' Interest Group, and in the church school. I will keep the other members of the committee informed about any young person who shows a desire for special training, or who needs information about the next step.

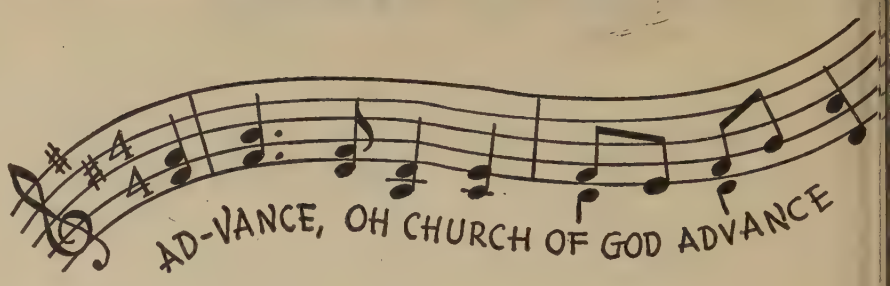
Pres.: But how does our committee channel this information to the Division?

D.S.M.P.: First, your Youth Secretary should send to me the names of potential candidates. I will keep a permanent file of all names sent to me, and will help in sending to these girls any new literature or information which might be helpful. Then, too, I will send their names to the conference secretary of Missionary Personnel who is a strong link in this chain. She should build up a library of catalogues of colleges within this conference, and be an authority on all scholarship aids in these colleges. She should be ready at all times to counsel with these girls about their training and the best place to secure it.

Y.S.: What does the jurisdiction secretary do?

D.S.M.P.: When a girl enters her junior year in college, her name will be sent by the conference secretary to the jurisdiction secretary for further counseling and training. It is to the jurisdiction secretary that the Division secretaries refer, asking her to interview the applicant, if possible, and determine more about her personality and general promise for missionary service. The jurisdiction secretary keeps a permanent file of all names sent to her. She is also

(*Continued on page 50*)



THE General Conference of The Methodist Church has recommended a quadrennial plan of *Advance* for all the agencies of the church related administratively to World Service. This plan will be called "For Christ and His Church," and will include within its twofold emphasis: "a quadrennial teaching and preaching endeavor built around *our faith, our church, our ministry,* and *our mission.*" Women as regular members of the church will have a great responsibility for full participation in this plan, recognizing the church's call to increase its ministry to a war-ravaged world.

In this new quadrennium the Woman's Division of Christian Service, with its ministry reaching into five continents of the world and many islands of the sea, must also join in this great advance and increase its own efforts to meet the spiritual and physical hunger of confused men, women, and children around the world.

During almost a century of changing and increasing world needs, women of Methodism have rallied their resources to undergird the ever-expanding opportunities to share Jesus Christ with a troubled world. This new quadrennium in Methodist history presents with new challenge the only basis by which our Christian faith can be justified and kept alive. We must work, pray, and give until somehow we see a light rekindled with a new glow in the world, and hear again the voice that says, "Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them and be their God. . . . and make all things new."

In this spirit and for this purpose the Department of Christian Social Relations and Local Church Activities calls the women of every local church to a renewed commitment to make the Church of Jesus Christ fulfill its mission in the world.

As we work it is well to remember that "Advance" simply means "*to go forward.*" In this setting that means working harder and using better methods to accomplish the purpose that is implicit in every phase of this Department's program. In this quadrennium that program will attempt to relate itself to the over-all "teaching and preaching mission" of the church. From year to year specific guidance with special materials for implementation will be made available for the use of local groups. These plans will be created by the members of the Department as they meet from year to year and discuss the timely and crucial needs of the world that fall within the scope of the Department's responsibility.

The "Advance" in the Department of Christian Social Relations and Local Church Activities will relate itself in a large measure to the following issues evident in today's world, with the full knowledge that these are not new questions. Their urgency is just more evident as new opportunities for action present themselves.

1. *The local church assumes a larger place in the life of the community.*

The local church must more and more be recognized as *one of many community agencies. It has a distinct and unique function,* that of actively concerning itself with an over-all ministry to human need. The program of Christian Social Relations and Local Church Activities must more effectively lead larger numbers of women into broader concepts of the relation of "actvities" in the local church to the church's ministry in the community locally and in its larger outreach. This aim may be approached through increased planning and promotion of the following specific interests:

a. Recruiting and training more local church women for active volunteer service in the church and community.

b. Co-operation by the local church and its agencies with other agencies and groups working for similar purpose.

c. Strengthening the fellowship within the local church itself and in its larger community outreach. Evangelism in its larger purpose binds together all groups of the community.

It is well to remember that since the earliest days of the Christian Church, women have made themselves practically indispensable to the well-being and ongoing of their local churches. Whether the place of service of the church woman today stems from precedent or from peculiar fitness, the Christian woman has a special responsibility for her local church. And today, as at no previous time, she may have a part in helping to shape its policies and build its program. She may serve on the official board, or be a teacher in the church school, a leader in the Woman's Society, a counselor, choir member, church librarian, organist, or assume any one or more of the many duties in the local church. She will always be a link between her church and her community. *To strengthen in practical ways that link is a must in this "Advance."*

2. *A stable, secure family life around the world means a world at peace.*

The many government and community agencies with responsibility for education and action related to family life recognize the years immediately ahead as a time for increased effort to interpret the

Studying, Giving, Building and Praying For A World Christian Community

By THELMA. STEVENS, *Secretary of the Department*

eeds of the family. The White House Conference on Child Welare called for 1950 is but one miletone indicating the urgency of the roblems confronting the family.

The Methodist Church must find ways to co-ordinate its own prorram in the area of family life, so he impact on the local church will ave more vitality, and get better esults. During the years immeliately ahead, the Department of Christian Social Relations and Local Church Activities must "Advance" as it plans in practical ways to implement the following needs:

a. A simple basic educational program related to Christian vocation and the family.

b. Enlarged but specific emphasis on employment opportunities for women.

c. A definite plan for implementing the Findings of the White House Conference on Child Welfare.

d. A program for the family that uproots racial and group prejudices.

e. Special guidance in working for better housing, education, and health for all families in the community.

3. *The voice and vote of a Christian citizen can go far toward healing the wounds of the world.*

Today more than ever before governments and rulers of the world listen to the voice of the people. That voice must increasingly stem from an informed Christian conscience with an urgent concern for the well-being of the world. The church must take its place in the vanguard of agencies working to train the people of this nation and other nations to "speak up for democracy" by vote and through all the other channels open to a people in a democracy. In the approach to this purpose the Department's program must relate itself more effectively to the following needs in the realm of political action:

a. Increased attention to political action seminars on a national, state, and local level.

b. Simple guidance for individuals and groups in the interpretation of propaganda and the evaluation of social action groups—good and bad.

c. Co-operation with other agencies in citizenship classes for training new citizens and prospective citizens.

4. *The moral forces in the world must be strengthened with all the Christian resources at hand.*

Somehow wars have always increased the momentum of moral decay. World War II was no exception. Its aftermath has found an accelerated growth of immoral influences and "a break in the dam" that contains the traditional ideals and standards that have held together the forces for good. Increased crime, juvenile delinquency, alcohol consumption, and all the related evils face the church with an accusing voice. The program of "Advance" for this Department must relate itself to the larger program of the church in promoting a positive emphasis on the following:

a. Increased emphasis on a basic program of alcohol education and action in the church and community, stemming from the church as well as the public school.

b. A community-centered church program that undermines the causes of crime and delinquency.

5. *The safeguarding of human freedoms is basic in the life and teaching of Jesus.*

In the book recently published entitled *In Henry's Backyard,* by Ruth Benedict and Gene Weltfish, we find this sentence: "One night Henry had a remarkable dream. He dreamed that the whole world became so small that it fitted nicely into his own back yard and all sorts of people had become his neighbors." When he waked up he found this to be literally true! The church and its agencies will *advance* in proportion to their inclusion on a basis of full fellowship all the peoples of the local community and of the world. The program of this Department must implement this purpose in specific action related to the following:

a. The enactment, into law and practice, of the recommendations of the President's Committee's Report on Civil Rights.

b. The adoption by this nation of a strong International Bill of Rights stemming from the United Nations.

c. The removal of all discriminatory immigration policies, and an open door for the displaced peoples of the world.

d. The removal of all forms of segregation within The Methodist Church.

6. *The United Nations is the only organized agency in the world today with channels to generate a spirit and active program of international friendship and co-operation adequate to bring peace.*

The *Advance* program of the Department in the immediate years ahead must be concerned with specific methods of action related to the following:

a. Strengthening the agencies of the UN, and working through the channels of UN to achieve a world government that will assure permanent peace.

b. Analyzing and interpreting propaganda methods used to build or to block world co-operation among nations.

c. Finding specific ways to influence the foreign policy of the United States toward world co-operation.

d. Working for the full participation of the United States in a *free* world trade.

e. Relating in practical ways the above aspects of our international responsibility to the missionary enterprise around the world.

By MRS. ELOISE A. WOOLEVER,
Executive Secretary, Woman's Section, Division of Education and Cultivation

A Million More Members

A MILLION more members in the Woman's Society of Christian Service! That is the quadrennial goal, and this includes Wesleyan Service Guild members.

Why this goal? Certainly not to make a larger organization. To answer the question one needs to study the Purpose of the Society—a purpose which calls on the women to unite, to develop the spiritual life, to study the needs of the world, to take part in service activities, to enlist children and youth, to secure funds; and all this to help build a world Christian community. A million more members will go far toward doubling the effectiveness of the present Woman's Society of Christian Service in working out the purpose.

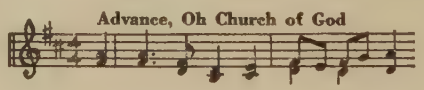
What will this increase mean? It will mean a million more women active in the church, giving more of their interest, their time, their money, to the building of the church and all the church stands for. It will mean this *if* each one comes into the society subscribing wholeheartedly to the Purpose.

It may mean the winning of new members to the church, as it has already meant in some instances. Friendly members of the society have called on new people moving into the community and have found women who were not members of the society nor members of the church, and through winning them into the society have also won them to church membership.

It will mean winning brides and young mothers, perhaps forming a Brides' or Young Mothers' Circle, which will meet in the evening when other members of the family can care for the children.

It will mean finding the business and employed women and organizing a Wesleyan Service Guild, or perhaps if there is one already organized, starting a second one of young women just taking their first jobs and so tying them up to active service within the framework of the church.

Can this goal be met? It is a *tremendous* goal. We can't reach it by sitting back in our easy chairs. It means walking the streets to call on new families, or on women who perhaps have been longer in the church than we have but who haven't enlisted in the



society. It means driving out into the country to call on that farm woman we have never before thought of as a possible member. It means studying our church membership roll; having long conferences with the pastor or church visitor who can give more information about prospects. It means not giving up even after a rebuff. It means calling and calling again. Perhaps "follow-up" is the most important word of advice that can be given.

It means a Membership Committee so thrilled with the big challenge before them that they put this thing first on their list of "musts." They will go at their job systematically laying out the task before them. They will, as one slogan reads—"Think through, then follow through." They will seek to enlist every member of the society in this effort, being very definite in their requests.

It is a *possible* goal. If each society will increase its membership by twenty per cent each year of the quadrennium, the goal will be met. If every society should gain an average of ten more members each year, the goal would be met. But there must be a word of warning here for many small societies in small churches cannot do this, and it means that the medium-sized and large societies must gain two or three or four times that number to bring up the average. If every member would gain one new member, the goal would be reached.

All this to show it is a possible goal if we all set our minds to it *and act.*

Perhaps the most important thing of all is that after these new members are secured they must be held; they must be woven into the fabric of the society. It is not enough to get their names on the roll. They may come into the society with high resolves but knowing very little of the purpose and program. It is our privilege to make them feel a part of the society, to invite them to contribute of their talents to the working out of the program and to encourage them to take responsibilities.

The *advance program* is the greatest thing before Methodist women right now and it starts with gaining new members to the Woman's Society of Christian Service and securing their active participation.

100 Per Cent Society

The Woman's Society of Christian Service at Linden, California, is the first society to report every woman member of the church a member of the society.

Extra Copies

Extra copies of this issue may be secured by sending fifteen cents to *The Methodist Woman*. The offer applies only to the October Advance issue.

Focus on the Study Program

By HARRY C. SPENCER

More and more women are using visual methods to promote work of the Woman's Society of Christian Service. The following outline has been prepared to help the leaders of the society to select the right material and use it properly.

The materials mentioned here may be secured from the Board of Missions and Church Extension by writing to the nearest Methodist Publishing House depository, the one serving your area. But since there are always certain "peaks" in the demand for materials, in order that you may be sure to get the items you want, *you should order at least one month in advance* and you should *list alternate choices in case your first choice is not available.*

HOME STUDY:

"AMERICA'S GEOGRAPHICAL FRONTIERS"

Alaska, Reservoir of Resources and Eskimo Children—Sound, 22 minutes, $3.00.

This background film on Alaska is a combination of two films, "Alaska, Reservoir of Resources," and "Eskimo Children." The first part of the film gives a good geographical orientation—location, size, climate, etc.

The second half of the film is entitled "Eskimo Children," and portrays home life among the native Eskimos. The film shows the home of a family—father, mother, and five children. We see the way they sleep; the kind of lamps they have, how they cook and what they cook; their clothes, and how they dress, with special needs for cold weather. *Does not show missionary work.*

Northern Outpost—Color, sound, 35 minutes, $8.00.

This film divides itself into two parts, although there is no actual division in the film itself. The first part of the film gives a good geographical orientation, as well as a good over-all picture of the industries, the wild life, natural resources, etc.

The social evils of the country are graphically portrayed, and a good picture is given of the forces opposing those evils: churches, the kind of homes in Alaska, recreation centers, youth camps and conferences, the Alcan Highway chaplain and his work, etc.

Special attention is given to the work of Christian missionary doctors and nurses; also the place of the church in community life, and the influence of the pastor. The film was produced by the Presbyterian Church and does not show Methodist work.

People of Hawaii—Sound, 11 minutes, $1.50.

This film was produced for the Enclyclopaedia Britannica Films in 1940, in collaboration with Dr. Margaret Mead, of the American Museum of Natural History. It describes the setting of the Hawaiian Islands, and provides an insight into the native economy.

It is made available as background material. *Does not portray missionary work.*

The 49th State—Sound, 20 minutes, $4.00.

Produced by RKO as a part of *This Is America* series, the film describes life in Hawaii and the desire of the Hawaiian people for membership as a state of the Union. The industry, social conditions, and general situation in the islands are well portrayed. *The film does not show missionary work.*

Slide Set: Puerto Rico, Tropic Outpost to the East (78 slides).

This lecture requires less than thirty minutes for showing. It covers Puerto Rico and Methodist missionary work there. Service charge, $1.25.

FOREIGN STUDY:

"CHINA"

My Name Is Han—Sound, 25 minutes, $8.00.

This film is about Han, a Chinese, and his family who return to their home after the war, and find it devastated. They are among the estimated fifty million Chinese who have been uprooted at one time or another during the war. Han and his family are among the more fortunate who finally are able to make their way back to the place where their ancestral home and farm lie in devastation. Han, the father, is amazed and confused to find his Christian neighbors leaving their fields and helping him with the work in the field. The film tells the story of his search for understanding of the ways of "these foolish Christians."

All of the missionaries in this film are themselves Chinese. As the story of Han develops, the film makes its point with gentle touches of humor and dramatic understatement which help those who see it to achieve a sympathetic understanding of the Christian Chinese, their problems and their achievements.

This film is a unique combination of documentary and dramatic techniques. It was recently photographed in China, and has been produced by the Protestant Film Commission at the request of the Protestant Churches of America, as a special aid to their missionary education program, which features China.

Letter From China—Color, sound, 30 minutes, rental to be announced.

Produced co-operatively by the Board of Missions and Church Extension of The Methodist Church, and the Congregational Christian Church.

This film is the simple story of the Walter Smiths—Walter, his wife, Lucia; daughter, Margaret, and little Teddy. In telling the story of their life in China as a Christian missionary family, we see the Chinese people, their needs,

Before You Select a Film

1. Decide upon your purpose: is it to stimulate interest? To provoke discussion? To give background? To summarize a study?. To aid in a worship experience

2. Having decided upon your purpose, read all of the available information about films related to your need, and select the one which seems to best suit your purpose.

AFTER YOU RECEIVE YOUR FILM: suggestions on how you can use it more effectively:

1. *Get yourself ready.*
- **a. Review why you selected this film.**
- **b. Know what is in the film.**
- **c. Decide how much time you will have for these *four* steps.**

2. *Get your group ready.*
- **a. Help them decide what to look for.**
- **b. Help remove barriers to their understanding.**
- **c. Help create a receptive atmosphere.**

3. *Show the film* (advance preparation of *all* mechanics).

4. *Follow-up with the group.*
- **a. Provide opportunity for discussion, if feasible.**
- **b. Encourage action.**

the rich culture of their past, the charm and appeal of their village life. We see the work of Christian missions, the schools, the hospitals, and the training of Chinese Christian leaders.

After seeing the film, we are filled with a deep feeling of awareness of the enormousness of the task which this humble missionary family faces. While the film is no doubt designed to lift up the responsibilities of concerned Christians everywhere for the work in China, it most effectively ties in a close knot of affection and concern the consecrated missionary family and the "folks back home."

Front Line of Democracy—Color, sound, 25 minutes, $6.00.

This color film tells the dramatic story of how the mission-supported Christian colleges in China are training thousands of young students in the democratic way of life. Chinese students are shown in the classroom, at play, and busy at social welfare and agricultural projects through which they help educate the people who live in the communities near the college campuses.

Bridge to Yinhsi—Color, sound, 16 minutes, $2.00.

This film is designed to show the contrasting life in an American town and a Chinese town; to show that the life in Junction City, Kansas, was not always thus; to show how education has contributed to its present living conditions; *and* how education now points the way toward a new life for the Chinese town of Yinhsi. But this film is also designed to show that education cannot come to this Chinese town without the help of Americans. *Does not show specific missionary work.*

Peoples of Western China—Sound, 20 minutes, $3.50.

This film includes the film "Children of China," which is the last part of "Peoples of Western China." *It does not show missionary work.*

The film takes you on a visit to the people who live in a beautiful valley, people who have been anchored to the good earth for many, many centuries. The course of their livelihood, through farming, bamboo shops, pottery, silversmiths, and the silk industry, is all effectively shown. The need for changes, and the beginnings of those changes in electricity, communications, education, medicine, etc., is shown. Life on the farm of one family is interestingly portrayed; the children are shown at home, at school, at play.

Children of China—Sound, 10 minutes, $2.50.

This short film is a part of "Peoples of Western China," but may be ordered separately, under this title, "Children of China." In the setting of a western Chinese village, we meet a Chinese farm family. Scenes include the town, countryside, life on the farm, the school, with the children playing, studying, learning to write.

China—Sound, 19 minutes, $3.00. (For young people and adults.)

This film was made by the *March of Time* and *does not show missionary work.* It can be divided into four parts, from the standpoint of its content, each partially covering a phase of China's old and new life.

First: The ancient China.

Second: The period of the new Republic.

Third: The Japanese war, including war scenes, especially of mass migrations.

Fourth: The postwar China, pointing up some of her problems and a glimpse of some of her hopes—in industrialization, education, representative government, learning democracy at the local level, etc.

Other Films (see Methodist Publishing House Visual Catalogue for descriptions).

"Here Is China"—sound, 27 minutes, $3.00.

"From Shanghai to Chungking"—silent—30 minutes, $2.00.

"China Looks Ahead"—silent—45 minutes, $2.50.

Slide Set: China's Changing West (52 slides). Service charge, $1.25.

CHRISTIAN SOCIAL RELATIONS STUDY:

"The Bible and Human Rights"

That They May Have Life—Sound, 20 minutes, $3.00.

In great cities all over America The Methodist Church supports city churches in congested polyglot neighborhoods. Through these churches thousands of persons are brought into touch with those Christian ideals which have been so important in America.

The story of Tony is essentially true. A hard-working but poor Italian family is concerned with the future of their oldest son, whose high spirits and natural leadership seem always to make him the center of trouble. The story of Tony's arrest, of his sponsorship by the pastor, his life around the church, his experiences in character growth, his family life, and his eventual dedication to the cause of the Christian church are simply told.

The Color of Man—Sound, 20 minutes, $3.00.

This film makes a blunt and forthright attack on race prejudice as unchristian. The shadows that men cast show only that they are human beings, but as they walk upon the earth they make color distinctions between themselves. The film asks its audience to face squarely the question: "Is one man less a human being because his skin is black?"

The outstanding contribution which this film makes is its pictureization of the discriminations in American life which have hindered the development of the Negro, as a human being. The contrast showing capacities for development where opportunities are afforded, and the conditions of living where fear and ignorance abound is graphically shown.

Brotherhood of Man—Sound, animation, 11 minutes, $5.00.

This is an animated cartoon revealing the scientific facts of the biologic oneness of all peoples. The idea that the world has become so small that it is practically in your back yard is graphically portrayed. Through a cartoon character, Henry (you and I), we are led to see what causes suspicions, hatreds and distrusts; we are shown that such feelings are founded on prejudice; we see, through the clever use of animated whimsy, the scientific facts of the brotherhood of man.

It is suggested that this film be used *only in a situation where discussion is possible* after showing the film.

Make Way for Youth—Sound, 20 minutes, $3.50.

This film is produced by the Youth Division of the National Social Welfare Assembly. It tells a story of what happened to the youth of a town, when a gang fight results in the death of the son of the publisher of the local newspaper. An editorial about "fences" that divide and separate one section of the community from another, inspired a youth director to help the young people organize a city-wide youth council. Many obstacles are faced and overcome, but the youth council is a success, and there is a carry-over of spirit into the entire community.

Other Films (see your Methodist Publishing House Visual Catalogue for descriptions).

"Democracy"—sound, 10 minutes, $2.50.

"Despotism"—sound, 10 minutes, $2.50.

"As Our Boyhood Is"—sound, 20 minutes, $3.00.

"The World We Want to Live In"—sound, 9 minutes, $1.50.

"The House I Live In"—sound, 10 minutes, $1.50.

"From Across the Border"—sound, 40 minutes, $5.00.

"For All People"—sound, 30 minutes, $8.00.

Slide Sets:

"Josie"—slide set, $1.00.

"New Day on the Border"—slide set, $1.25.

"Sammy"—slide set, $1.00.

"Tried by Fire"—slide set, $1.25.

"Youth Looks at the City"—slide set, $1.25.

Advance, Oh Church of God

WESLEYAN SERVICE GUILD

Advance

By MARION LELA NORRIS

THE Expansion Program, which has occupied first place in Wesleyan Service Guild activities since it was initiated by the Standing Committee one year ago, now leads beautifully and naturally into the ADVANCE PROGRAM proclaimed for The Methodist Church during the new quadrennium.

Elsewhere in this issue are given details of the goals for the Woman's Division. They are graphically presented on the magazine cover. For these the Guild now assumes its proportionate responsibility and has the advantage of larger, more active membership, new momentum, and new techniques acquired during the busy past months. This Expansion Program of the Guild has made itself evident in many ways besides in the splendid statistical increases that have marked the endeavor. It has focused the attention of many church leaders, including ministers and Woman's Society officers, upon the gainfully employed women of the congregation, and as a result, this group is being taken out of the back pews into places of opportunity and responsibility.

Guild Week Ends

Summer is over. The Guild week ends are for the most part history. But the effect of the forty-odd conference Guild week ends, representing over half of the conferences, will continue to be felt in the Advance Program of the Guild.

Let the Past Be Used

As we look back over the summer and evaluate the week-end experiences, now is the time to make careful note of what to do next summer—and what not to do, too! Will you please share your conclusions with the Guild office? The Standing Committee wishes to develop week ends that will be most worth while to those who attend.

The Next Step in Advance

In a thoroughly organized district the Guild finds definite next steps in expansion and advance. There are several reasons:

1. Every local unit has a representative on the district Guild committee; thus each local unit can receive stimulus, information, and help directly from the district secretary and from the group-thinking of the committee.

2. A great many more Guild members and friends can attend meetings, week ends, and workshops when they are offered within the district than when there are

conference events only, because travel expense is less and distances shorter.

3. Special speakers (Guild, Woman's Society, missionaries, deaconesses, and others) can more easily be provided for an area meeting than for a local Guild meeting. In addition, the new vision and incentive stimulated by these people in the one meeting can show up in each unit participating.

4. There is greater opportunity for developing leadership. From the individual units of the district the chairmen of the various committees (four program divisions, membership, publicity, status of women, and so on), can meet together in district groups to pool ideas, experiences, and to plan for better programs which in turn can be expected to promote better resulting activities.

Thirty-two Cities

In each of the thirty-two cities in the United States where the Advance Program of the Foreign Missions Conference, "Toward one world in Christ," is being carried on by sixty-six Protestant denominations in the United States and Canada, the gainfully employed women are planning an interdenominational dinner or a coffee hour to precede the big interdenominational meeting. It is scheduled for a Tuesday evening this month or next, and all Guilds in these thirty-two cities are asked to cooperate and to help make this a success. Find out about these plans in your city and don't hesitate to take initiative.

Guild Month

Guild Month, October, holds an even greater challenge for Guilds this year than usual because October opens the Advance Program.

The customary co-operative meeting of Woman's Society and Guild in the local church becomes significant in enlisting new members for both Guild and Woman's Society and in making definite plans for working with promotion and status of women secretaries for a new unit of the Guild in a near-by church, either white or Negro.

October is the month for a guest dinner for new and prospective Guild members, with an alluring program.

Week of Prayer and Self-Denial

The Week of Prayer and Self-Denial, October 25-31, offers a wonderful opportunity for a joint service of Guild and Woman's Society. (See special materials prepared by Woman's Division.) The self-denial offering for special projects is particularly interesting to the Guild this year. The response should be generous. Many Guild members can increase their offering this year because of the reduced income taxes. Some are making their rebates an offering of gratitude for service in the Kingdom of our Master.

Spiritual Enrichment

Unless there is *Advance* in spiritual living the rest amounts to little. For a long time many Guild members have felt the need of an addi-

(*Continued on page 42*)

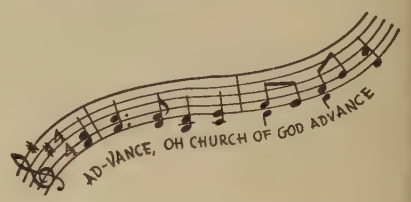
Forward

By HELEN L. JOHNSON

It is good to think of the objectives for the months ahead in the church-school year. So it is good to make plans now for going forward in missionary education within the Methodist Youth Fellowship. The next step in developing a program of missionary education will vary according to the needs and interests in each local church. For some it will be necessary to set up the organizational pattern for seniors and older youth with a commission on missions and world friendship, a youth chairman, and an adult adviser.

The small church, having no commissions, should plan for a missionary emphasis regularly in line with the total program of the Methodist Youth Fellowship. In some churches a step in advance will be made by appointing a missionary education adviser of the intermediate department. Again, to go forward will mean building a program which includes worship, study, and fellowship experiences in world friendship. A definite plan for Methodist Youth Fund promotion will be a step in advance for others.

Certain achievements will come naturally as a program of missionary education becomes a growing experience for youth. There will be a keen interest in the world-wide mission of the church. There will be a desire to study to know more about missions and specifically about the missionary work of The Methodist Church. Another result will be increased giving through the Methodist Youth Fund and general benevolences. Some will respond by the commitment of life to Christian service at home and abroad.

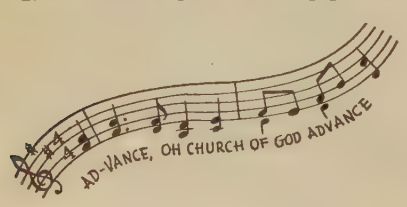
A teacher of Confucius said, "A journey of a thousand miles begins with one step." Methodist youth and adult leaders will go forward together as missions become a vital part of the program of the Methodist Youth Fellowship in each local church.

Secretaries of Children's Work Face the Call to Advance

By RUBY VAN HOOSER

Confronted with the unprecedented needs of the present hour, every secretary of Children's Work will rejoice in the Program of Advance that the Woman's Society of Christian Service is calling its members to achieve during the quadrennium upon which we have entered. If every Methodist woman is to be challenged in the four years ahead, to study, give, work, and pray for a world Christian community to the end that world-wide needs may be met, it will mean that every present member face immediately the larger task that is before her and consider the ways in which she may go about its accomplishment.

As the secretary of Children's Work lifts her eyes to horizons abroad, she sees 230,000,000 boys and girls whose bodies, because of lack of food, medicine, and clothing, are in danger of being permanently impaired, or of slowly starving to death. Turning to look at the children in her own country, the secretary sees the great necessity to give each child that which thousands do not yet have—a family life that is secure and stable, a school to which he may go that is adequate and efficient, and a church in which he may find what it means to become a friend and follower of Jesus Christ.

To help others, therefore, to understand and try to meet the grave necessities of the world's children today—this is the call that comes clearly to the secretary of Children's work and to all leaders of boys and girls as they heed the word of their church to advance.



Advance

(*Continued from page 41*)

tional stanza of personal commitment to the Guild hymn.

The verse given us by Dr. Georgia Harkness provides a prayer that should indeed stimulate new spiritual development in both individual and group:

This is my prayer, O Lord of all earth's kingdoms,
Thy kingdom come; on earth Thy will be done.
Let Christ be lifted up till all men serve Him
And hearts united learn to live as one.
Oh, hear my prayer, Thou God of all the nations,
Myself I give Thee; let Thy will be done.

Ways the Student Director Can Work With the W. S. C. S.

By G. EUGENE DURHAM,
Director of Methodist Student Foundation at Northwestern University

CO-OPERATION between individuals and between groups is essential for the advancement of the kingdom of God and for the most effective work within the church.

One of the areas in which co-operation definitely furthers the work of The Methodist Church is in the field of Student Work. Under our present organization there are four representatives of our church especially concerned about a student at college: the Student worker at the college, the home pastor, the Woman's Society of Christian Service Student secretary in his home church, and the Woman's Society of Christian Service Student secretary in the church near the college.

Advance for Students

Student workers and secretaries of Student Work of the Woman's Society of Christian Service should arrange with local committees to see that Foreign Missions Advance is presented on the campus! If the Advance depends upon finding young people as missionaries they are now in college!

In the past it has been true too often that the responsibility was left entirely with the Student worker. Gradually this is changing. Thanks to the development of the position of Woman's Society of Christian Service Student secretary, there is increased co-operation in this mutual task which has as its objective the development of a Methodist young person who may, and should, become an active leader in the church in his community.

There are specific ways in which the Student worker and the Woman's Society of Christian Service secretary can work together. Some of those ways are:

1. The secretary, in collaboration with the home pastor, can write to the Student worker before the boy or girl starts for college. This letter should contain his home address and some brief word about his activities in his home church, his interests, and his abilities.

2. The Student worker should do two things with this information. He should write a friendly letter to the new student (or have one of his students do so), and he should turn this information over to the personnel chairman on his student council for the purpose of giving this new student a place in the student program.

3. The Student worker might strengthen the home church relationship by informing the secretary (or pastor) of the student's activity in the Foundation.

4. The secretary can help by not only seeing that the student receives the church bulletin and news, but also by asking him questions about the Foundation and his activities in it.

5. The secretary can co-operate with the Student Worker by carrying Methodist student news in the church paper from time to time. The student worker should be asked to furnish items, or the secretary might profitably subscribe to both *motive* and *Concern*, the student magazine and youth newspaper, and secure interesting material for publicity.

6. When college graduates move into a community the Student secretary should assume the responsibility of linking that former student up with the church. If the Student worker knows where the graduate is going he should write to the secretary or pastor.

I have not given any time to discussing the co-operative efforts

(*Continued on page 50*)

PRESENTATION ADVANCE PROGRAM IN WOMAN'S SOCIETY OF CHRISTIAN SERVICE

Theme: **One World in Christ.**

Worship: **Worship service based on theme, One World in Christ or The Watchword Is Advance, we suggest the use of the program in the May issue *The Methodist Woman* in either the opening or the closing, preferably the closing moments. (Spiritual Life secretary in charge.)**

***General Conference Call to Advance*—See pages 3, 4, 5 of this issue and pages 4, 5 of the July-August issue for the preamble and quadrennial plan.**

A four-point program for the Woman's Society, see cover and page 3 of this issue. Note: A large poster of this four-point program is available. See cover pages for price. (The two above items might well be presented by the president of the Woman's Society.)

***Objective No. 1*—Membership: Presentation should be made by the Promotion secretary and a representative of the Wesleyan Service Guild.**

***Objective No. 2* — Building a World Christian Community. Panel, composed of vice-president, secretaries of Spiritual Life, Christian Social Relations, Missionary Education, Literature and Publications, Children, Youth, and Student secretaries.**

***Objective No. 3* — Personnel—1,000 new missionaries and deaconesses. Presentation might be made by the newly created Missionary Personnel Committee.**

***Objective No. 4*—A panel discussion may be led by the treasurer and she may be assisted by the secretary of Missionary Education who will tell what the Advance will mean to the home and foreign missions field, and the secretary of Christian Social Relations who will describe the Advance for this field of work. This should be closed by a summary statement of the treasurer. (See articles in this issue, also in the May issue.)**

Action by the Woman's Society of Christian Service.

***Dedication:* The Watchword Is Advance. (See page 49.)**

Your Country Needs You

By ELIZABETH BRADLEY[1]

WHEN "the frost is on the pumpkin" in this year of of our Lord, 1948, there will be more to talk about than fall housecleaning and a winter wardrobe; more to think about than the ordinary affairs of family and community life.

All Americans, young and old, of both sexes and every political opinion, will gather around radios, newspapers, and family dinner tables, in country stores, and public gatherings, large and small, to listen or to voice arguments pro or con this party or that, and reasons for supporting particular candidates for the highest offices in the land.

I say, "all" Americans will take part in this great quadrennial debate. Perhaps "all" is too inclusive; certainly it is right to say that all citizens of this democracy who take seriously participation in government by, for, and of the people will read, talk, and think about an event of such importance.

But this article is addressed especially to "church women" in an election year and will attempt to define their unique concern with a decision which affects us all.

It is my belief that women, most women, have not yet recognized either their full responsibility or their potential competency in public affairs. Not that we can claim superior sagacity or energy; not that we would function more intelligently as legislators or administrators than do our present male officials; but just as a family or a community needs both men and women to bring balance, perspective, and good judgment in human relations, so does a truly democratic society require the contribution of both sexes to our common life.

In decisions affecting the welfare and education of children; in all the problems that cluster around the rehabilitation of war's victims and the reconstruction of devastated countries; in legislation affecting consumers, or designed to meet the housing shortage; in these and many other issues like them, women do not easily forget the *human* equation. Our immediate and day-by-day concern with family welfare makes this attitude inevitable.

It is a fact far stranger than fiction, however, that many church women have felt themselves to be above the political battle line, or have entered it only for brief and ineffective skirmishes. There are church women who attempt, even today, to separate the role of religion in redeeming the life of the individual from the role of the redeemed individual in the redemption of society.

There are church women, deeply concerned about the miserable hovels in the heart of Africa, who have never worried or even known about the slums in their own communities.

There are church women, who raise and give large sums of money to educate the illiterate in other countries, yet know little or nothing about the gaps in educational opportunity in the United States. These and other discrepancies in our thinking are due in part to the extraordinary accomplishments of foreign missionary education. What is needed now is an equally effective program of education in the duties and rewards of full democratic participation.

We are beginning to realize that this is true. For weal or woe, the events of the past ten years are forcing us all, whether we like it or not, to see life whole. Displaced persons, a newborn and struggling United Nations, hungry millions, atom bombs, increased expenditures for national defense, attacks on democratic traditions—these and other issues pry open the eyelids of those who would close their eyes to such matters.

Church women know now that the President of the United States, his Cabinet and the Congress in the next four fateful years, will have it in their power either to halt the recent disintegration in national and international affairs or to speed us toward a disaster worse than any we have ever known.

Which party and which candidate will be most likely to insure us against war and depression? Which will be most likely to assure us of progress toward interracial harmony, and the equality of all men under God and before the law?

How can we learn more about the relationship between trade barriers and international tensions? How can we break the housing block-

[1] Managing editor, *The Woman's Press*, National Magazine of The Young Woman's Christian Association.

Your vote is an important part of your Christian citizenship in the November elections

Ewing Galloway

de? By what political route can ve most surely improve the health f American citizens? How can he good earth and its fruits be onserved for ourselves and for our hildren?

The questions are many—the anwers difficult to find. We may disgree about methods, parties, and andidates, but we cannot, as Christians, be uninformed. Ignorance will lead us nowhere. Indifference or cynicism will defeat our fondest hopes.

And so I suggest that you, who have been patient enough to read thus far, set aside a period this autumn for democratic self-discipline. Budget your time between these and other ways of obtaining political education.

Read more than one daily newspaper, weekly magazine, or journal of opinion. Read what "the other fellow" has to say. Read your denominational and other church magazines.

Listen to the best radio programs.

Encourage the members of your family to express opinions which may differ from your own.

There is no better test of the Christian virtue of patience than the willingness to give time and thought to the careful and objective search for all the truth before making decisions about controversial problems; no better test of one's humility than that which comes from respectful attention to the expression of differing viewpoints among members of a family group. If a church woman can help her family to practice the art of mutual respect, based upon community of ideals, she has begun to create a bit of heaven on earth.

And so we begin with individual discipline and move toward democracy within the walls of a home.

Imagine next, if you will, every church in the United States this autumn as a center of enlightened and disinterested discussion of national and international affairs. Some churches will find it possible to invite opposing candidates for the same office to debate the merits of their respective parties. Two would-be Congressmen, for example, might be requested to discuss proposed legislation upon which the United Council of Church Women, your own denomination, or the Federal Council of Churches has taken a public stand. If such direct methods seem impractical within the church itself, you, as a citizen, along with other men and women in the community, should plan for such occasions elsewhere.

Every local church, in all its groups and with the minister's assistance, can surely urge upon its members the importance of exercising their franchise on election day. The ballot box should be filled with the registered opinions of men and women who have a particularly Christian concern about public affairs, and whose votes are cast with deeply serious intent.

Will the church women of the United States be ready to discharge their full duty on November 2. We shall be if we have disciplined our own minds through careful study and in private and public discussion. We shall be ready on election day, if we have helped our families and fellow citizens to join together in a spirit of universal festival dedicated to the proposition that we, the people, know that our personal welfare is inextricably intermingled with the well-being of all mankind.

Finally, as church women, we must remember that the responsibility discharged on November 2 is but a fragment of a never-ending obligation. We must exercise eternal vigilance over legislative action and administrative honesty and effectiveness. We must co-operate with our public officials and encourage their best efforts. We must be ready to take public office ourselves and help to train other women equipped for posts in government. The high road of political freedom and responsibility that bears the name *Democracy* is one which must be traveled every day of every month of every year.

HOW INFLUENTIAL ARE WOMEN IN THE U. S. A.?

In October, we called our readers' attention to the relatively small number of women now serving in state legislatures in the U. S. A.

On January 10, Judge Dorothy Kenyon, American delegate to the UN Commission on the Status of Women, introduced a resolution in the commission asking member nations to grant wider political responsibility to women.

Judge Kenyon believes that "my country is in a most distressing state," and quotes the following figures to prove her case.

There are no women cabinet officers, no women governors of states, no women United States senators, and no women serving in the highest state courts.

In the House of Representatives, only seven out of 435 members are women. In the states, nine have no woman legislator; nine others have but one apiece, and the total number of state legislators who are women is 211, only seven in state senates.

At the same time, it is estimated that women own seventy per cent of the total wealth of the United States; control forty-seven per cent of corporate stock; inherit eighty per cent of life insurance; own sixty-five per cent of savings accounts; purchase eighty per cent of consumer goods and have achieved recognition in almost all of the 534 occupations listed in the Census Bureau.

One might write a book on this subject, but we will restrain ourselves. A few comments are, however, in order. There are 6,000,000 more women than men in the adult voting population in the United States. Do we not believe in the capacity of women to serve their country well? Or are we still reluctant to work realistically at the job of gaining political influence within the party structure? Can we blame the men alone for our lack of power?

Somewhat whimsically one would like to remind the Marxists that these figures run contrary to their theory that economic power carries with it, always and inevitably, political control over a nation's destiny.

There is a flaw in this comment, too, of course. Too many women vote as do their husbands, fathers, and brothers. Whatever might be the outcome of increase in women servants of democracy in the United States, we cannot but regret that, up to the present, we have no accurate means of judging our wisdom and potential power.—*The Woman's Press.*

Advance, Oh Church of God

India and Pakistan

(*Continued from page 15*)

The Christian Medical Association of India and the medical arm of the National Christian Council requires additional personnel in helping to meet the overwhelming medical and health problems of India.

Vellore Christian Medical College, in its thirtieth year, has a strategic opportunity now to train both men and women doctors and to prepare specialists especially in the branches where they are most needed, such as leprosy, tuberculosis, and mental diseases. But full operation of this great medical center must wait on increased funds for buildings, equipment, and maintenance.

5. *Capturing Youth for Christian Service.*

The youth of India and Pakistan are stirred as never before to make their contribution to their country. The coming of independence has brought new hope. Returned servicemen, equipped with new skills, seek openings for life service. This is the time to direct Christian youth for Christian witness and work. Doing this adequately will call for an adequate youth-work budget in the National Christian Council, secretarial leadership there, and full-time youth workers in all missions and church organizations; co-operation with youth agencies such as the Y.M.C.A. and Y.W.C.A., India Sunday School Union and Student Christian Movement, promotion of an All-India Student Volunteer Movement and larger emphasis on student evangelism.

6. *The Home Is the Foundation.*

The cornerstone of the Christian Church structure is the Christian family. It is in the home that the power of Christ in the individual life is made manifest. The Christian Home Movement has grown markedly in India but there is room for great expansion. The Christian Home festival needs to be more widely observed. The Christian Home bulletin merits more support and wider circulation. All the missions and churches are urged to have workers especially trained in the field of home and family life. Literature, pictures, films, and the radio can be utilized in inspirational ways. The National Christian Council needs one secretary who can give full time to this fundamental work.

Day of Great Opportunity

The task in India and Pakistan is one for the whole church. India is turning more and more to North America. Denominationally and co-operatively we are called upon to share in a sense of fellowship and partnership with Christians in India in this day of great opportunity.

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China

(*Continued from page 11*)

the American Board has been out in front, makes it imperative that these leaders be rehabilitated, given opportunity for refresher courses in China and abroad, increased in numbers and in some cases temporarily subsidized. The success of the program depends to no small extent upon the proper selection, training, use, and maintenance of volunteer and paid workers in church and related institutions. Our aim is well stated by the Christian colleges, "The overarching objective is to send out into the service of the church and nation young men and women of marked abilities, with tested character deeply impregnated with Christian principles and life motives and furnished with the finest educational equipment for leadership."

The *missionary* continues to be essential to the Christian program in China. His work changes, but the demand is urgent for his services (or should I say "her" services since seven out of eleven missionaries are women). The goal is 5,000 missionaries by 1953, of which 3,000 will be from North America. There are 2,500 now, so 500 more are needed. To make this net gain of 500 it will be necessary in order to cover losses by death, retirement, etc., to recruit 250 each year. These will be men and women trained specifically for the rural field, for city work, student evangelism, literature production and distribution, religious education, medicine, including public health, education in middle school and college. The qualifications are high. "Humility must be coupled with initiative and willingness to take second place with ability to take first place."

This is a reasonable program. The question is not, "Is it too large," but rather, "Is it adequate to meet the challenge of the present day in China?"

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Latin America

(*Continued from page 17*)

about doing good. He healed the sick and he taught.

About seventy-five per cent of the population of Latin America is rural, and yet the rural areas are, as a rule, the most neglected from a Christian standpoint. A new approach is needed, a community approach, a comprehensive approach for all of life. We must no longer make a piecemeal approach, with a church here, a school yonder, and a hospital somewhere else, and so on. We must have an integrated program.

Similarly urban centers need a rounded-out program built around the church. It is not enough to have church services; the church must be a nucleus around which are built a variety of services to the community in such a way as to meet the needs of the people.

These three broad aspects of a Christian program hang together. They are all important, but a balance must be preserved among them. We must proclaim the gospel of good news, we must build up the church as the body of Christ, and we must render service in the name of Christ.

If Christians in Latin America can move forward together to accomplish these great tasks, then we need have no fear of the spread of Communism. But the church at home must do much more than it is now doing to undergird this whole program.

PROGRAM SUGGESTIONS FOR NOVEMBER

Dawn Brightens in Korea

By MRS. H. W. BLAND DETWILER

IT SHOULD not be hard for a Methodist woman to understand Korea's desire to be free after years of enslavement, and although Christianity is only sixty years old in that land, it has already made great advances, due to the heroic leadership of these fine Christian Koreans. This program should point out the significance of the work done—founded and supported by our women. It should create in the hearts and minds a desire to assist these Korean Christians in any practical way, and should deepen the sense of gratitude in the hearts of our women that they have a share in shedding His Light." These were the introductory remarks at North Central Jurisdiction Summer School, as November's program came into the Year's Preview.

I. PROGRAM AND WORSHIP SERVICE. I refer you at once to *Program Material,** Program A and Program B. Both have been written by our very own Mrs. Frank Brooks. Do you know who she is and why we are so fortunate in having her write on Korea?

Laura Jean Brooks is the Vice-President of the Woman's Division of Christian Service, serving as chairman of the Foreign Department. She is all and much more than you will find on pages 184-5 in *Program Material.** She had a wonderful experience on her trip last year to the Orient.

Suggestions for presentation are so interesting and valuable that I am asking you to follow them closely; both invitation and program should shed all the "light" we shall need.

1. Can you not see "The Light" grow in the room as each "light" is suggested? (See the three talks suggested on page 31, *Program Material.**)

"A Land of Flickering Light" (pages 32-35) might be small candles, using no other light in the room. "The Sources of Light" (pages 35-38) might be taller candles placed directly in back of the "flickering lights." When ready for "The Light Radiates and Penetrates," a very strong floodlight or spotlight should be turned on the *other* "lights"; *or* in the background might stand a large cross on which candles could be placed; *or* a large electric cross might become the flood "Light."

Spend much time in preparation on this material. *Do not read it in the meeting.* Suggest that your women prepare it together. When studied aloud they will love it, because it is *so usable.*

2. "Korea" in costume will add greatly to the effectiveness of your presentation.

3. Be sure to lift out the "Prayer of Thanksgiving" on page 45. How lovely it is at any season, but at this time of the year it has a heart-searching meaning.

4. As you work over the Worship Service, you cannot help but thrill over the radiant personality of another writer. Miss Alice Appenzeller, who has written this service, is another who belongs to us. Do you know where she serves?

5. We cannot speak of Miss Appenzeller without suggesting that you write Literature Headquarters for the folders: *Women of Devotion in Korea* and *Korea's Gems of Joy.* Free for postage.

6. A card of invitation, clipped to either of these folders, ought to arouse interest.

II. Because this is the month of Thanksgiving, I hope you will have an extra "get-together." Treat your women to a spiritual Thanksgiving feast; *or* a Sacrificial Meal. (Send for a "Sacrificial Meal," by Margaret Applegarth.* Price, 5 cents; 12 for 25 cents, 100 for $1.50.)

No time in all the year is so appropriate for a real Thank Offering as November. Do not rob your regular program, but give the women of your entire church the special privilege of participating as mentioned above. Let us spend the month of November, every day of it, being grateful to the God of our salvation.

SPECIAL. Because this program on Korea is so *special,* I want to use it as this month's "special" For fellowship, action, atmosphere, et cetera, I call your attention to the excellent presentation on pages 41-42, *Program Material.** This meeting ought to make history in missionary endeavor in your Woman's Society of Christian Service.

The time is *urgent. Now* is the day! Do not fail to arouse your women to the opportunities that *now* present themselves. Determine to do more, give more, and live more nearly like the Master. You, the individual woman—your individual society—must feel the new responsibility in the Advance in Christian missions. *Now!*

*Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices.

Mrs. Frank G. Brooks, Chairman of the Department of Work in Foreign Fields of the Woman's Division of Christian Service *(left)*, and Miss Margaret Billingsley, Executive Secretary of the work in Japan, Korea, and the Philippines, of the Woman's Division *(right)*. They are standing in front of the Tai Wha Community Center in Seoul

From Women of Devotion in Korea

One World in Christ

(*Continued from page 5*)

"2. A World-wide Advance in which Methodists may share in a ministry of relief and in carrying the gospel of Christ to the peoples of the earth."

A Call to Methodist Women

In the May issue of THE METHODIST WOMAN, Mrs. J. D. Bragg, President of the Woman's Division of Christian Service sounded the call to advance in these words:

"All fields at home and abroad are wide open for the messengers and the message. The call has gone out for an 'immensely larger and more effective witness to the gospel and Christian way of life against the background of the world's present need.'

"These plans are drafted after a survey of every field and with the vision of minimum future needs for the next five to ten years. Nothing less is worthy of an organization of the size and with the strength of the Woman's Society of Christian Service. Rarely has such a challenge been made to an organized body of Christian women. It will require the best which each individual member can give. Our membership in the church and in the society will become even more meaningful as we throw every talent and ability into the adventure of meeting this advance. This will be in addition to the present great program of our organization and will become a part of our answer to the crying needs of stricken, suffering, struggling peoples in all areas of the world.

"This advance will require increased promotion and education that more women may share in its enriching experience. It will require more workers on every front, it will require more money, and above all it will require increased spiritual insight to match the opportunity of the years ahead. It presents a challenge which Methodist women will be eager to accept, giving to it their usual alert, consecrated leadership, meeting valiantly every exacting requirement which such a program of advance demands."

The Plan for Methodist Women

The Executive Committee of the Woman's Division of Christian Service calls upon the Woman's Society of Christian Service to adopt the following "four-point program of advance" for their society beginning September 1, 1948.

1. Every Methodist woman a member of the Woman's Society of Christian Service, which membership includes the Wesleyan Service Guild. (See pages 3, 38 for plans realizing this objective.)

2. Every Methodist woman studying, giving, building, and praying for a world Christian community. (See pages 3, 34, 39, 41, 42, 43.)

3. One thousand new missionaries, deaconesses, and other full-time Christian workers to help meet the needs of the world. (See pages 3, 32.)

4. For the first year, increased giving of 33-1/3 per cent to the work of the Woman's Division of Christian Service for appropriations. (See pages 3, 6 to 31 for detailed plans for the advance program in each field and bureau of the Woman's Division.)

Now Turn the Pages

Now turn the pages of this issue and see what the program is for:

Latin America — where an ecclesiastical system has produced a secular society devoid of spiritual life, a society of neighbors with whom our destiny is closely linked.

Africa — where peoples are emerging with unprecedented rapidity from primitive cultures into full-fledged participation in modern world life.

Europe — where our ancient homelands from which we inherited beliefs, ethical sanctions, and Christian institutions have been weakened by war so that many of its people need reconversion to Christ.

India and Pakistan—where two great nations, now free, seeking to realize the fullest implications of that freedom, greatly need the dynamic power and sense of brotherhood which Christ can supply.

Southeast Asia and the Pacific Islands, including the Philippine Islands, where the increasing achievement of political self-determination demands Christian character as the basis for democratic self-government.

China—battleground of ideologies, where Christian national leaders struggling against overwhelming odds hunger for constructive friendship.

Korea—divided victim of world-wide rivalries, seeking a national unity without Christ.

Japan — paying the penalty of misguided leadership, striving to regain a self-respecting and co-operative place in the family of nations.

United States — where by common consent the most important single factor has been the unprecedented great movement of population within recent years. Closely related to this is a changing and usually deteriorating "inner city"; a rapidly growing edge with both substantial residential suburbs and "shacktowns" and other underprivileged neighborhoods; an increase of racially or culturally distinctive groups, poorly integrated into the community as a whole and into its social and institutional life; a gradual but almost continuous change in the residential characteristics of practically every section of the average city.

We have come to see that the church does not advance in a time of war. We must work for peace so the advance in Christian Social Relations will relate itself to peace and in a large measure to the following issues evident in today's world, with the full knowledge that these are not new questions. Their urgency is just more evident as new opportunities for action present themselves. These concern a recognition on the part of a local church of its large place in the life of the community; a stable secure family life; the practice of Christian citizenship; the strengthening of moral forces in the world; the safeguarding of human freedoms;

strengthening of the United Nations.

How Can We Begin?

1. By continuing to help meet emergency physical needs due to war and natural disorders.

2. By helping to revitalize the Christian life and institutions of war-devastated and war-weakened areas so that the local Christian communities may take their full share in the world mission.

3. By helping to carry on the mission work of sister foreign mission societies in Europe crippled or weakened by war and its aftermath.

4. By ministering to rural peoples through extending a comprehensive and integrated rural program, helping body, mind, and spirit.

5. By developing an effective program of ministry and evangelism among the socially uprooted people of industrial and metropolitan areas.

6. By raising the level and enriching the quality of home and family life.

7. By answering the questions, inspiring the spirits, and giving constructive guidance to youth as they prepare to assume responsibility for the world's life and welfare.

8. By serving the tens of thousands of student guests from other countries in a spirit of Christian good will and concern.

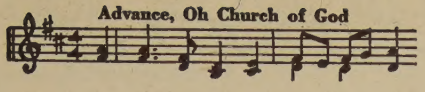
9. By ministering to American civilian communities overseas, in order that their influence may reinforce the Christian witness abroad.

Plans for the Public Presentation of This Program

The first step in formal presentation of the overseas program to the people of the co-operating denominations will be at a great Foreign Missions Assembly, to be held in Columbus, Ohio, October 6-8, 1948. This will be a delegated body with The Methodist Church given a certain number of places.

Following the Assembly from October 19 to November 19 there

Advance, Oh Church of God



will be a series of regional meetings, unique in nature. (See page 9 for a schedule of these meetings.)

But, best of all, we suggest that you have an assembly of the women of your own church. (See page 43 for suggestions for a program for the local Woman's Society of Christian Service, district or conference meeting.)

The Watchword Is Advance

In times like these
Make strong the ties of World Community.
Oh, strengthen and extend
World Christian Fellowship.
Triumphant! Real!
A mighty, glowing fact!
The whole family of the whole church in the whole world.
Rejoice, O followers of Christ, rejoice!

. . . . . .

The watchword is Advance for Christ and His Church!
The Christian movement sweeps through all the world
In ever-widening circles,
Ever widening
With ever-deeper influence.
Deeper, deeper.
Upon the life of men.
And forever the Kingdom and the Power and the Glory
Are the Lord's. Amen.[1]

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Africa

(*Continued from page 7*)

multiply the Word's reach enormously and reinforce the contact and influence of the present Christian teaching personnel most effectively at low unit cost in money and in time.

The Advance Program co-operatively proposes other definite projects also, all over Africa. They are having the careful study of North American boards, of European boards working in Africa, missions, churches, and Christian Councils throughout Africa and Madagascar. Nothing like this has been attempted before. The total cost in personnel and in funds cannot yet be calculated.

But here is a bedrock calculation for all Christians. Africans are deeply religious. Their traditional religion, animism, is on its way out. Millions of Africans have turned to Christianity. They want what it promises, what it has in part fulfilled. Other forces enter and confidently promise immediate, complete fulfillment. Eager Africans, confused, are attracted. Christianity's appeal is weakened partly because its solid work is short-staffed and underfunded; partly because its progress to many appears fitful, piecemeal, disjointed, unassured.

Constructive Advance

The Christian Advance Program is the most serious collective planning ever done by Christians in Africa. Its support and execution can make all the difference between Christianity's regression in Africa and its winning the hearts and undefeatable loyalty of the African people.

★ ★ ★

Europe

(*Continued from page 13*)

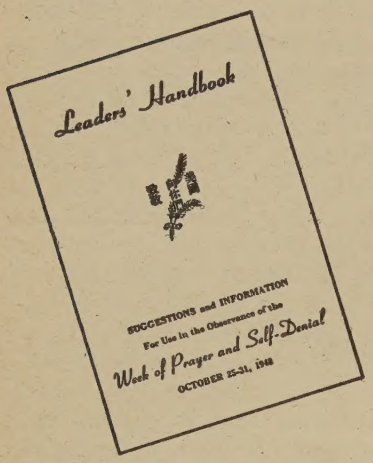
colossal. We have hardly begun to glimpse their size or their fatefulness for the future of mankind. The urgency for the churches to respond is no less real than in the case of the public funds voted for the European Recovery Program. The spacious timelessness of the early part of this century has gone. The impact of tides of spiritual passion and conquest are indefinitely magnified. Christians must enter lavishly and without reserve into the stream of world affairs if the church is to give strength and leadership in ways which will really affect the outcome. The alarm bells are ringing. Let the church speak forth, and clearly in His name.

[1] See program prepared by Mrs. Albert G. Parker, Jr., page 22, May issue of THE METHODIST WOMAN. Reprints are available from Literature Headquarters, two for 5 cents.

1948 Week of Prayer and Self-Denial

OCTOBER 25-31, 1948

Projects


Leaders' Handbook
SUGGESTIONS and INFORMATION
For Use in the Observance of the
Week of Prayer and Self-Denial
OCTOBER 25-31, 1948

United States Projects

Latin American Community Center, San Marcos, Texas.

Wesley Community House, Robstown, Texas.

Garden Creek Community House, Oakwood, Virginia.

Lavinia Wallace Young Mission, Nome, Alaska.

China Projects

McTyeire School, Shanghai.

Rulison School, Kiukiang.

Nurse Training School, Sienyu Union Hospital, Sienyu.

Nurse Training School, Nanping Methodist Hospital, Fukien Province.

Available Material

Poster. 5 cents.

Gift Envelope.. Free.

Leader's Handbook. Contains the information needed by the committee that plans the Week-of-Prayer observance. It has the general plans for two services during the week. (1) The Quiet Day, which may be held during, before, or after the Week of Prayer; (2) The Program Meeting—information regarding centers of work at home and abroad which will receive the Week-of-Prayer offering this year. 10 cents, 3 for 25 cents.

Worship Service for the Program Meeting, "Light and Life to All He Brings." 2 cents, 25 for 35 cents.

A Service of Worship for a Quiet Day. Designed primarily for the group planning the service and for the conductor of the Quiet Day. This pamphlet contains five meditations and all the worship features for the Quiet Day. Copies for everyone should be available *after* the service. 10 cents, 15 for $1.

An Order of Worship for a Quiet Day. The material in this leaflet has been lifted from "A Service of Worship for a Quiet Day." Each person attending should be given a copy to use during the service. 3 cents, 25 for 60 cents.

Prayer Card. Subjects for prayer for each day. The prayers are built around the recipients of Week-of-Prayer gifts. 1 cent each.

NOTE: Orders for the above literature must be in our offices by October 15.

Advance Program in the Bureau of Social Welfare

(*Continued from page 31*)

origin because of some unsatisfactory factor in their history. Year in and year out the deaconess has ministered to these people who, often through no fault of their own, have had to wait on our threshold.

For a long time we have felt that she should have help, and we are hoping to place a full-time assistant with her at the Immigration Station. We are asking that funds for this purpose be allowed in our advance program.

Nowhere have opportunities grown so rapidly, or methods improved so steadily as in the field of social welfare. Further aid is imperative in order to take care of our ongoing work at all adequately. But in order to go out and meet the new demands that are coming to us, we must find additional resources both of money and of spirit.

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What Can I Do?

(*Continued from page 35*)

a member of a Regional Committee appointed by the Board of Missions. This committee interviews candidates who have made formal application to the Board.

SS.: Does this Regional Committee decide whether the girl is to be accepted?

D.S.M.P.: No, although it does make recommendations. If this Regional Committee feels that a candidate will meet all the requirements, it sends a recommendation to the Joint Committee on Missionary Personnel of the Board of Missions. This committee reviews all the facts available about the candidate, and makes the final decision.

W.S.G.: I always thought that anyone could be a missionary. This sounds as though it takes a very superior type of person to make the grade.

D.S.M.P.: Yes, when you think that missionaries are the representatives of the Christian faith—going into lands where Christ is not known, and where other religions have strong roots—you can realize how important it is that these workers be the very best representatives we can find. The girl who cannot fit into her group at home isn't likely to be very successful as a missionary.

Pres.: I hope that First Church will be able to send several missionaries and deaconesses to the field during this quadrennium. We certainly want to do our share in making this an ADVANCE for Christ.

D.S.M.P.: If you do, you will find that First Church will be bigger and stronger and more vital. For every young person who goes out from your church, you will find a great increase of power in your church that will reach into the entire community.

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Ways the Student Director Can Work With the W. S. C. S.

(*Continued from page 43*)

between the Student secretary near the campus and the Student worker. There are special opportunities for co-operation that are unique to college communities.

I should like to close as I began, by emphasizing the importance of the work of the Woman's Society of Christian Service Student secretary and her contacts with not only the student at college and the Student worker, but also her opportunity to help high-school seniors make their plans for entering college. The Student secretary is a key person in the present setup. Her job is extremely important.

WORLD OUTLOOK and THE METHODIST WOMAN

Advance Program

MRS. C. C. LONG

The Methodist Church is proud of the *two missionary papers* of the church. *World Outlook* is a periodical in every way worthy of the church and the cause it represents. It is the home journal of world Methodism. *The Methodist Woman* combines spiritual messages with timely information concerning all departments of work of the Woman's Division. It presents the fields of Christian service and serves as a constant reminder of the fellowship among Methodist women. Both magazines are essentially important and necessary to the alert, well-informed woman.

Certificate of Award

THIS CERTIFIES THAT

has with distinction contributed to the dissemination of missionary knowledge by securing an increase of not less than one-third in the number of joint subscriptions to WORLD OUTLOOK and THE METHODIST WOMAN and is presented this

Award of Merit

in recognition of outstanding service to the advance program of Methodism in its World Mission.

Thirty-three and a third per cent is a significant figure in the Woman's Division and World Service aspect of Methodism today. The first goal of the advance program of the Woman's Division is "Every woman member of the church a member of the Woman's Society of Christian Service." Our slogan is "Every new member a subscriber to *The Methodist Woman* and *World Outlook*."

A beautiful certificate will be given to each secretary who advances 33⅓ per cent in the number of joint subscriptions. Societies will delight in securing this certificate. It may be framed for display purposes. A facsimile of the certificate is shown.

YOUTH PROGRAM

September, 1948, through August, 1949

Build Ye the Road

Twelve worship services and twelve programs for a World Friendship Group of Girls in the Commission on Missions and World Friendship to study the work of the Woman's Society of Christian Service. 65 cents.

FOR MISSIONARY INTEREST GROUPS

For Young People and Seniors:

Theme: China in the Asia of Today.

Rising Through the Dust. By Archie R. Crouch. For reading or group use. 90 cents.

Discussion and Program Suggestions on China for Youth. By Rowena Ferguson. 35 cents.

Theme: America's Geographical Frontiers.

Forty-Eight Plus! By Constance Hallock. The achievements, problems, and future of the people of America's outlying territories and possessions. Illustrated. For reading or class study. 75 cents.

Discussion and Program Suggestions on America's Geographical Frontiers for Youth. By Ronald E. Osborn. 35 cents.

Puerto Rico Today—and Tomorrow. By William F. and Ruth A. Hastings. 50 cents.

For Junior High School Age:

Theme: China in the Asia of Today.

Tai-Lee's Precious Seed. By Mary I. Beck. The mystery of the "precious seed" and the conflict between the new and the old in China. 90 cents.

A New China. By Viola S. Winn. An expanded course. 75 cents.

Theme: America's Geographical Frontiers.

Puerto Rican Puzzles. By Mae Hurley Ashworth. Fascinating stories, striking photographs, clever line drawings, graphs in color. 65 cents.

With Justice for All. By Ione Catton. A program guide. 35 cents.

FOR USE WITH CHILDREN

For additional sessions, 1948-49:

Junior

Wei-Li-Kung-Hui, The Methodist Church in China. By Dorothy LaCroix Hill. A unit of ten sessions to acquaint junior boys and girls with the beginnings of missionary work in China, and the work of Christians today. 50 cents.

Primary

Friends in China. By Mattie Lulu Cooper. A ten-session unit with suggestions for study, worship, and sharing, this unit will help primary children become acquainted with the life of Chinese children and some of the services of the church for children in China. 50 cents.

Supplementary Materials:

Theme: China.

Junior

Dike Against the Sea. By Mary Brewster Hollister. Reading book. 90 cents.

A Junior Teacher's Guide on China. By Ada W. Smith. 35 cents.

Surprise for Mindeh. By Nina Millen. 75 cents.

Theme: Puerto Rico.

Mingo of the Merry-Go-Round. By Alice Geer Kelsey. 90 cents.

A Junior Teacher's Guide on Puerto Rico. By Alice Geer Kelsey. 35 cents.

Primary

Theme: China.

The Watch-Goat Boy. By Gertrude Jenness Rinden. 90 cents.

A Primary Teacher's Guide on China. By Meta R. Lindsay. 35 cents.

Theme: Puerto Rico.

Wishes Come True. By Jeanette Perkins Brown. 90 cents.

A Primary Teacher's Guide on Puerto Rico. By Jeanette Perkins Brown. 35 cents.

Rosita: A Little Girl of Puerto Rico. By Jeanette Perkins Brown. 75 cents.

APPROVED STUDIES 1948-49 for Adults

Theme: America's Geographical Frontiers.

On Our Own Doorstep. By Frank S. Mead. 90 cents.

A Guide for Leaders of Adult Groups. By Bettie S. Brittingham. 35 cents.

Supplementary:

Forty-Eight Plus! By Constance M. Hallock. 75 cents.

Puerto Rico Today—and Tomorrow. By William F. and Ruth A. Hastings. 50 cents.

Lights and Shadows in Puerto Rico. By Verr H. Zeliff. Pictorial pamphlet. 15 cents.

Adventures in Alaska. By Dorothy M. Russell. Pictorial pamphlet. 15 cents.

Serving the Least of These. The Hospital Internacional in the Republic of Santo Domingo. Free.

Map. A political map of Alaska, Hawaii, Puerto Rico, the Virgin Islands, and the Canal Zone. 30 x 24 inches. 35 cents.

Story Photo Prints, No. 12. Outpost missions. 50 cents.

Theme: Growth of the Spiritual Life.

Newness of Life. By Estelle C. Carver. 50 cents.

A Guide on "Newness of Life." By Marie Welles Clapp. 15 cents.

Theme: The Bible and Human Rights.

The Bible and Human Rights. A packet. 90 cents.

The Story of the President's Committee on Civil Rights. By Mrs. M. E. Tilly. Free.

Theme: China in the Asia of Today.

China—Twilight or Dawn? By Frank W. Price. 90 cents.

A Guide for Leaders of Adult Groups. By Margaret Shannon. 35 cents.

Supplementary:

Meet Mrs. Yu. By Mary Culler White. Biography of Mrs. Yu, a Chinese Methodist. A fascinating story of the influence and effectiveness of the Christian church in a Chinese family. 90 cents.

Christian Voices in China. By Chester S. Miao and others. Fourteen Christian leaders who have known China's suffering share their experiences and beliefs with fellow Christians everywhere. $1.00.

Rising Through the Dust. By Archie R. Crouch. The development of the Christian church in China. 90 cents.

Look Again at China. By Willis Lamott. Through text, photographs, maps, and graphs the reader is informed about China's history, the land, and its people. 50 cents.

Ten Thousand Years. By Richard Terrill Baker. 25 cents.

Tales from China. By Alice Hudson Lewis. New stories about Chinese Christians. Illustrated. 75 cents.

Fun and Festival from China. By Margaret G. Hummel. Programs and source material for recreation. 35 cents.

Training Leaders for China. By Kwe Yuin Kiang. A leaflet. Free.

Friendship Map: China. Decorative map. 30 x 24 inches. 50 cents.

A Political Map of China. 30 x 24 inches. 35 cents.

Picture Map of China. 50 x 38 inches. 60 cents.

Story Photo Prints, No. 11. Chinese Christians face the future. 50 cents.

New Materials

PROGRAM FOR ADULTS

September, 1948, through August, 1949
By His Light Shall the Nations Walk

The packet contains two booklets, *Program Material* and *Worship Services*. 60 cents.

In quantities: *Program Material*, 2 for 75 cents; *Worship Services*, 10 for $1.25.

(Spanish edition—*Program Material* and *Worship Services* under one cover—50 cents.)

Calendar, 1948-49. September, 1948, through August, 1949. Includes the program topics for each month with space allotted for the necessary general information pertaining to the entire program of the society. 5 cents each, 25 for $1.00.

Thank-Offering Envelope. 25 cents per 100.

Gift Boxes. For special offerings of the society. 2 cents, 50 for 75 cents.

Handbook, Christian Social Relations and Local Church Activities. New edition. 15 cents.

Week of Prayer and Self-Denial, October 25-31, 1948. See pages 26, 27, and 50 in this issue for the list of Week-of-Prayer materials available from Literature Headquarters.

PAYMENT SHOULD ACCOMPANY ALL ORDERS. SEND FOR OUR NEW CATALOGUE

Orders for the above may be sent to your nearest address—

Literature Headquarters:

420 Plum Street.....Cincinnati 2, Ohio

Distributing Offices:

150 Fifth Avenue.....New York 11, N. Y.

83 McAllister Street.....San Francisco 2, California

The retail stores of The Methodist Publishing House also sell the literature of the Woman's Division of Christian Service.